

The American Missionary

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THE AMERICAN HOME

IF the American home will get really on its job many of the organizations and committees for saving society will be no longer needed. A certain mother was so busy with mother's clubs that her own sons were going to the devil. A father was so immersed in business that his son never had his companionship and so sought and found companions of the street.

Most parents are poorly equipped to raise children. They know too little and won't give the necessary time and attention. Would you have them take courses in pedagogy and psychology? That is not necessary. But I would have them know life; study psychology and pedagogy from the lives growing up in the home. It would be a good thing to remember our own boyhood and girlhood and read a book now and then (there are excellent, non-technical ones) to help us understand what is going on in the lives of our youngsters.

What a beautiful Christian the Church has made of that young person! Yes, and usually because his was a home where sympathetic, understanding parenthood supported and confirmed what the Church sought to do. What a failure the Church has made in this other case! Yes, and usually because the home life contradicted the effort of the Church.

No, this contradiction is not primarily in the theories we hold about religion. It is in what we express by our daily life. We cannot escape revealing in the way we live, in the judgments we pronounce, in the things we put first, our real estimate of religion and the Church. To what extent are Jesus' estimates of what is most important, of what should be first, revealed by our daily attitudes? Then we wonder why our young people discount Jesus and the Church.

On the other hand, let the parents really honor Jesus and the Church by giving them large and vital place in all the affairs of life and our children will be impressed with the significance of Christianity.

We must not make the mistake of developing a conscience about unimportant matters while we pass over justice, love, and the weightier matters of the law. To borrow a phrase from Dr. Holt, we must not put our moral traffic cops in the back alleys of life rather than on the main thoroughfares.

Christian living means living together. It is cooperative living. The home may be a little democracy of God, where we learn what Christianity is by becoming unselfish, cooperative, helpful members of a group. A premium should be set upon cooperation. The things the youth most love should be secured to them by cooperation and automatically denied them by failure to cooperate. They should realize that they themselves by their attitude determine whether or not they get these things.

Here's to a new day of moral and religious power in the American home!

THE COMMISSION ON MISSIONS

Another Way of Calculating the Apportionment

By Charles W. Carroll, D.D., Superintendent Middle Atlantic District

As a further contribution to the difficult problem of determining the apportionment of the local church, this article by one of our honored leaders will be welcomed. It may be worthy of note that the method described is the one followed in New Jersey, where the highest per capita giving has been attained during the past two years.—J. E. McC.

THE method of calculating the apportionment adopted by the two Conferences of the Middle Atlantic Home Missionary District is very simple. It is based upon three convictions held by those who are responsible for recommending a method to the Conferences: (1) No person except the Omniscient knows just how much any church should contribute to the missionary endeavor of the denomination; and He seldom tells. (2) The best indication of the ability of a church to give to others, available to us humans who prepare the schedule, is the amount that church spends on itself, i. e., its current expense for the year which is taken as a basis for the calculation. (3) A church that is able to provide \$10,000 per year for current expense is likely to have larger resources left than a church which can raise only \$1,000 for its annual expense, and so may properly be asked for a larger percentage for missions.

For convenience we distinguish the item in the Home Expense column of the *Year-Book* from what we call the current expense, the amount necessary to pay current bills, such as salaries, fuel, light, ordinary repairs, interest, etc. It is the current expense that we take as the best indication of the ability of the church to make an annual contribution to missions.

We arrange the churches in groups, according to their current expenses, placing all churches with a current expense of \$1,000 or less each in Group A, all with current expense between \$1,000 and \$2,000 each in Group B, and so on. The apportionments of the churches in Group A are computed by taking a uniform per cent of the various sums which represent their current expenses. The apportionments of the churches of Group B are computed in like manner, except that the rate per cent for Group B is higher than for Group A. For example: In New Jersey the churches in Group A are apportioned 26 per cent for 1923, Group B 28 per cent and so on, increasing the rate by two for every additional \$1,000 of current expense until we reach Group O which is composed of churches with current expense between \$29,000 and \$30,000 each where the rate is 80 per cent of the amount of their current expenses. It is necessary to find an initial rate and an increment rate which will yield the full apportionment for the state. In Pennsylvania there are for 1923 seven groups with the rates from 18 per cent to 30 per cent.

Some Objections to this Plan

1. That the current expense of one year is not a fair basis for the apportionment. Formerly we took the average expense of the church for three or five years. But since the apportionment for the ensuing year is calculated before we have the record of the churches for the current year, the basis for the calculation is always two years back. To include the records of two or

four years back of that is not likely to help much in finding the giving power of the church for the coming year.

2. That we do not take into account previous contributions of the church to benevolence. We would not penalize a church, or seem to do so, for having been especially generous in the past nor reward a church for having been especially stingy. We do not want a church to feel that by giving largely to benevolence this year it will increase its apportionment for next year.

3. That no account is taken of the membership of the church. The apportionment deals with dollars and the ability of a church to contribute dollars is not measured by the number of members. If a church of fifty members spends \$10,000 for current expenses, it is reasonable to suppose that such a church is able to contribute a proportionate amount for missions. We realize that the spiritual reaction upon the giver is a most important factor in this matter; but that is to be cared for by those who put over the canvass, not by the apportioning committee.

4. That the plan lacks flexibility, and every plan should make allowance for special conditions. All superintendents are familiar with the statement, "But you know our church is peculiar." True; but in the Congregational denomination the flexibility should be left with the church and not exercised by the finance committee. It is our theory that the apportionment process is not complete until the individual church has conscientiously and prayerfully acted upon the suggestion made by the apportioning committee, accepting it, increasing it or decreasing it as those facts and conditions which none but the church can know, shall dictate.

Some Advantages of the Plan

1. It relieves the finance committee of any assumption of omniscience. The committee does not necessarily form, much less express, any opinion as to the amount each church should give to benevolence. The total apportionment for the state is handed down to the committee, and the committee divides it among the churches in accordance with a plan which treats all churches having the same apparent giving power exactly alike.

2. The apportionment of a given church is determined by two factors, (a) the amount of the state apportionment, (b) the amount of the current expense of the church. The committee is not responsible for either of these factors; the church itself is responsible for one of them.

3. The church will not be inclined to blame the committee because the apportionment is so large—or so small. Knowing that all the other churches of the state that spend the same amounts on themselves that it does have the same rate that it has, a church does not like to complain or fall below its associates. This may not be the highest motive for meeting an apportionment; but it is a human motive, and we are trying to get money from humans.

A New Stereopticon Lecture—An entirely new lecture, consisting of over seventy finely colored slides, has been prepared upon the topic "Congregational Women and Their World-wide Work." This lecture takes a rapid view of the work in which our women are especially interested, not only in the home field but the foreign, and gives a clear survey of the high points of the work as well as the needs which call so loudly to the women. The slides accompanied by a typewritten lecture will be ready for use by March first and can be secured at the following depositories: The Commission on Missions, 287 Fourth Av., New York City; Rev. Francis L. Cooper, 14 Beacon St., Boston; Rev. Charles C. Merrill, 19 South LaSalle St., Chicago; Rev. Henry H. Kelsey, 419 Phelan Building, San Francisco.

THE CONGREGATIONAL COMMISSION ON EVANGELISM

The Lenten Season

One evidence of the widespread interest in the Lenten program of the Church is the following from "The Evening Standard," of New Bedford, Massachusetts. Newspapers are giving more and more space each year to religious interests. Another indication of the cooperation on the part of newspapers is the printing of the daily sections of THE FELLOWSHIP OF PRAYER in hundreds of the daily papers all over the country. This article is well worth reading by pastors and people.—F. L. F.

WITH the approach of the Lenten season people of all religious faiths are giving more earnest attention to the place that religion has in life. To-day they are thinking more seriously about it than for many a day, for the disappointments of the war's aftermath have impressed the churches with the need of more persistent, insistent cultivation of the spiritual nature of the people, that the best in life may become the ruling factor.

The churches have in general entered upon a campaign of evangelism, in the finest and biggest sense, that is destined to bear fruit. The Lenten season will be a period of spiritual quickening, for the people will be less left to their own devices but will to an unusual degree come under the influence of those justifiable agencies that are calculated to arouse thought and to stir the deeper channels of the spiritual being.

The program of evangelism is nation-wide and knows no denominational division. Eighteen great denominations have joined in a uniform program. It is a campaign of education, quite as much as of stimulation. With preliminary preparations throughout the fall the period from January to Easter in the churches is outlined as for the "preaching of the foundation of Christian belief; the enlistment and training of personal workers who will assist the pastor in presenting the gospel appeal to every one for whom that church is spiritually responsible; the pastor's training class; the use of the Fellowship of Prayer in church groups and by individuals; Holy Week devotional services either in the church or by groups of churches; culminating in the reception of members at or near Easter.

After Easter the program is to go on with the development of church work to give new members individual tasks, to get in touch with absentees and to continue the personal work.

Such a program of evangelism within the individual churches—and whether they are enrolled within the interdenominational plan or are going it alone—probably all the churches are to some extent increasing their religious effort—is along the simple and normal way of spiritual development. In knowledge there is power, and conviction. This work can be much better done by the pastor and his personal helpers right within the church which is or will become the home of those ministered to than through any detached general emotional and commotional evangelistic movement, for as a student of the subject says, "They are led to the decision by those with whom they are live and work, the pastor who receives them is the one who will guide them through the days to come, and these new members enter the fellowship

worship and service of the church with every element in favor of their remaining faithful."

It has been the experience that churches which have followed a program of parish evangelism in the past are deepened and enriched in spiritual life and that there is year by year a growing efficiency in all departments of the work. All the denominations have been providing the ministers with literature for information and inspiration. One of the finest helps in this direction is the little booklet "The Fellowship of Prayer," a calendar of daily devotions based on readings from the gospel according to Mark, covering the period from Ash Wednesday to Easter, the Lenten season.

The scheme is the scheme of the Divine Democracy. With thousands of church members caring to bring in a better day, a day of justice and righteousness and friendly relationships, the effectual fervent prayer of righteous men will certainly have power in determining the moral order. A guide and outline is necessary to give body to the movement—to help men lay hold upon God on the one hand and upon men on the other.

A study of the great men of the Bible helps to give this hold upon the essential truths of life. The biography of Christian men is enlightening and strengthening. These are able helps in the Lenten season.



"THE MEANING OF LENT"

By Rev. Hubert S. Stafford, New Hartford, Conn.

THE word Lent is an old Anglo-Saxon word which means Spring. It gives its name to the forty days of penitence in the springtime of the year. The essential idea of Lent is not merely a "giving-up" something, but rather a "taking-up" something—i. e., a spiritual addition. It is a good opportunity for self-discovery, for self-mastery. It is a means by and through which we may enter upon a larger, deeper spiritual life.

The world never needed Lent as it needs it now. Life is so strenuous, our pace is so rapid. There is no time for contemplation. We overeat, we overjoy, we overdo. We are apt to forget that we have immortal spirits, that we are the sons of God. We live only for the temporal and the seen, forgetting that the gaining of the whole world at the cost of the soul is unutterable folly. We need rest and to think sanely. The highest life cannot retain its necessary poise without withdrawal for a time from the strain of the busy life.

Lent stands for all this. It aims to teach us to be better, stronger, purer, saner; to give up the lower for the higher; to make a new start. Lent urges us to boycott malice and selfishness and every form of sin. It bids us ask ourselves these questions: "What are we doing for our souls?" "Do we ever pray?" "Do we systematically study the Bible?" "Do we open our hearts for the entrance of the spiritual?" "Are we earnestly endeavoring to put Christ first in our lives?" It is a great opportunity to find out just where we stand with God. In Lent we reap just what we sow, we take out just what we put in. We are capable of the best. We may climb to the loftiest spiritual heights. Then why be satisfied with the low and mean and temporal.

Jesus calls us, o'er the tumult
Of our life's wild, restless sea,
Day by day, his sweet voice soundeth,
Saying, "Christian, follow me."

THE PASTORS' SECTION

What Shall We Preach?

By Rev. Carl S. Weist, Mount Vernon, New York

NO question is more fundamental to a minister, and yet how seldom does it receive the time and thought which its importance demands. If I can raise it to a higher position in the minds of some brother ministers who, like myself, find it constantly being pushed aside by the "many things" of a ministerial week, I shall feel that the asking is worth the candle, though the sputtering flame does not leap very high.

The minister comes into his study on Tuesday morning with a thousand and one Krupp guns bombarding his mind. On his desk is a mountain of mail which cries for immediate audience. As he seats himself, he remembers an organization of the church that is sadly in need of first aid, if it is to ward off an attack of paralysis or sleeping sickness. A few minutes later the secretary tells him that the sexton has resigned and that the soprano is contemplating it. In the midst of the conversation the phone rings, and a voice asks whether he knows that Mr. A. is very ill. Leaving a hurried note for his secretary, he bolts away to the sick-room, and the sermon awaits the morrow. Wednesday morning is not unlike Tuesday in its endless stream of details, so that it is not until the clock strikes twelve that he remembers his sermon-subject, which must go to press that afternoon. Precipitately he pounces upon some theme, and alack, it is too late to change. More likely than not, it is the beaten track he has chosen to follow again, so well beaten that for some time no new Gospel seeds have been able to sprout in it.

As I read the Saturday *New York Times*, I am appalled at the limited reach of the themes for the morrow's sermons. Seldom is there the bold sweep that carries us out into untried realms or toward undiscovered countries. Week after week we travel in circles, tiny circles, and know it not, like a vessel that has its engines running at full steam but has forgotten to weigh anchor. How can we expect the minds of our people to grow out if our themes are ingrowing?

I know most congregations want what they affectionately term "The Simple Gospel." Anonymous, protesting letters come tumbling into my study after every attempt to interpret the Gospel in world-wide terms. The last letter had a large, blood-red cross emblazoned upon it. Because they want it, shall we give them always what they want? It is the easiest way. At whose door lies the responsibility for the narrow, stifling atmosphere of so many churches? I believe that this cramped state of mind is the result of our own failure to preach a full-orbed Gospel.

Not so long ago a business man said to me: "Don't preach on business till you know more about it." It gave me pause. We can never know enough business to preach about it, if knowledge of business details is the prerequisite. What shall we do then? Keep silent? That is exactly what many business men and capitalists would have us do. No, we must not, we cannot keep silent. The church must speak, or it will lose its voice. Certainly this we can do: we can insist that the map of Christianity be widened, and that industry be taken into its realm. We can insist that, if

the Kingdom is ever to come, business men themselves must apply the love of God to the *causes* of unrest rather than to the results of it.

And what about the world situation? Shall we speak out in meeting, or move to table the matter? Just recently one man stopped coming to the church to which I minister, because he believes that Internationalism is not the task of the church. Is it our task? You would not think so to read the themes of sermons. There is a painful and ominous silence on this and kindred subjects. General Bliss was right: if the churches would unanimously rise and throw their influence against it, we could outlaw war. But we are so busy trying to decide whether the whale swallowed Jonah, that we find our greatest themes swallowed up by waves of theological quibbling. It is as though firemen should refuse to turn their hose on the fire, until they had agreed as to the chemical ingredients of the water. These facts are certain: there is a world-fire; we have the water to put it out. And this fact is equally certain: we have not yet begun to tap the reservoir of God's power.

Are not we as ministers responsible for much of the impotency of the church, and for this non-appropriation of God's remaking energy? To a great extent, yes. Before the war, we were comfortably warming ourselves at our churchly fires. It was cold outside, and stormy, and dangerous. Had we spoken then; had we seized the firebrand of the Sermon on the Mount, and rushed out into the night, we might have warned the Twentieth Century of unlimited hate, national pride and prejudice rushing toward the yawning abyss. We failed to speak; and today, civilization is writhing in the raging torrent of revenge and vindictiveness at the bottom of the chasm. But it is not too late; another express is rumbling down upon us. This time, will we ministers tear away the bars which, like the prisoner in Bunyan's allegory, we have built about us with our own hands, and boldly venture into the inky night, toward untrodden fields of Christian love and world peace?

And now, in our own land of the free, we are confronted with a new problem, the Ku Klux Klan. It is a more serious menace than we think. If we should carefully investigate, we would probably discover Klansmen sitting in the pews of our churches. Can we complacently sleep while these riders masked in white and black pass in the night, scattering racial prejudice, religious dissension, and deadly distrust, which, once spread abroad, cannot be gathered up again? In God's name, let us rise together and speak. If next Sunday and the Sunday after, every minister who sees the peril of the Klan should preach on the case of Christianity against it, think you its pernicious intolerance would long endure?

I know that some one is saying: "We cannot give over every Sunday to such themes." Quite true. There are individuals struggling with temptation: they must be pointed to the source of power. There are those whose loved-ones have been touched by the hand of death; they must be comforted. There are those who have lost their way in a wilderness of doubt; the way out must be illumined. If we stop with that in this age, however, we have fallen far short of the sacred task committed unto us. The Gospel is still as simple as it was in the days of our fathers, but the present day is complex and compounded of many elements which the Simple Gospel must embrace with its arms of love, if it is to be worthy of our Master. "Get right with God," certainly that is a first necessity; but "Get right with our brother" is so closely intertwined that one cannot be born without the other. To preach, then, the transfiguring love of God to men, but, most of all, the application of that irresistible love to a sin-cursed world—this is our task.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY

New church organizations have been reported from Florence, Montana, and Longmont, Colorado, the latter being a German Church.

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The new leaflet, "Ellis Island: The Procession of the Children," by Rev. Henry M. Bowden, is now ready for distribution, and may be had free of charge.

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Superintendent C. H. Harrison, of Portland, Oregon, recently made a journey to St. John's, New Brunswick, returning with a wife. We extend our heartiest congratulations.

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Our fiscal year ends with this month. The financial statement which appears on another page shows that receipts are lagging behind necessary expenditures. Contributions small or large will help to lessen the deficit if sent in before March 31.

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The Midwinter Meeting of Directors, Executive Committeemen, Superintendents and Secretaries, held at the Chicago Beach Hotel, Chicago, Illinois, January 21 to 24, was full of information and inspiration for all. The work of the coming year will be the better for it.

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The work on the circuit including Bountiful, Sandy and Plymouth Church, Salt Lake City, Utah, continues to expand under the efficient leadership of Miss Madeline Gile. Recently Superintendent Sullens while visiting Plymouth baptized eighteen children and young people.

* * *

An item in the February AMERICAN MISSIONARY with regard to the need of a Ford car for one of our important fields brought speedy response in the form of a check for \$450. We have an urgent call for another machine in the Rocky Mountain District. A car more than doubles the efficiency of a man. Communications with regard to machines should be addressed to Secretary Frank L. Moore, 287 Fourth Avenue, New York City.

* * *

Hardships of travel are not a thing entirely of the past. Assistant Superintendent Williams, of South Dakota, writes: "Think of being held up for days at a time in the heart of winter on account of mud! I tried to reach an appointment nine miles away. It took an hour and a half to go three miles and I was then compelled to turn back. However, this enabled me to attend the annual meetings of two churches I had not expected to be in a position to visit."

The Future of Congregationalism in the Southeast

By Superintendent Lewis H. Keller, Atlanta, Ga.

Editor's Note: This address was one of seven delivered at the recent Midwinter Meeting in Chicago. Others will be published later.

YOU are asked to follow me briefly in three thought trails—the past of Congregationalism in the Southeast; the present, grown out of that past; the future, that is made possible by the present.

There have been three main factors in the development of Congregationalism in the Southeast, as traced in three divisions of the district, the Northern, the Central and the Florida Division. In the Northern Division, consisting of the Carolinas, Kentucky and Tennessee, most of the churches were established as a part of the A. M. A. work for mountain people. The churches were more or less related to such schools as those of Pleasant Hill, Grandview, Evarts, and Williamsburg. They were not planted in strategic centers with reference to future growth of the denomination, but to serve the mountain people as missionary churches. Hence, they have been missionary churches for a generation and most of them will remain missionary churches for another generation. Some of these churches have died. New development, as at Williamsburg, and later at Corbin, will bring them to self-support. But, as a class, these churches in the mountain district were, and remain, missionary churches. This is not a criticism of a past policy but the explanation of a present condition. The policy expressed the high-souled missionary spirit of our denomination but did not lend itself to denominational strength.

In the Central Division of the Southeast, the great rural section of Georgia and Alabama, a generation ago we took over about one hundred churches from the Congregational Methodists, a small sect that had split

off from the Methodist Church, South, because of dissatisfaction with the Episcopal form of government. These churches were rural; were, in the main, backward, and were not strongly persuaded of the value either of missions or an educated ministry. We adopted these churches and welcomed them to the Congregational fold. We have spent Home Missionary money on them for a generation. But because our denomination was not geared up to do intensive work with such churches, they have been a liability to us in point of missionary expenditure and denominational prestige. Now, that Congregationalism in the Nation is a going concern, we are developing these churches and are convinced that they will become an asset to our denomination in the South and to the Kingdom of God. This constituency is wholly Anglo-Saxon; families are large; groups of young people are responding to our missionary and educational program. But, the fact remains that in what is called the Central Division of the South, our missionary expenditures have been for missionary work, rather than for the development of churches, as in other parts of the country.

The Florida peninsula constitutes the third division of our work in the Southeast. Florida is a tourist state and into it many hundreds of thousands of tourists come every year, many remaining as residents to help create the great commonwealth of the future. The native population is Southern, and the opportunity of our denomination is qualified by this fact as it is not in California. But the state lies nearest the central constituency of our denomination in the East and Congregationalists who

know enough to come in out of the rain will know enough to go to Florida out of the cold, and they will go in multiplied numbers. Six million of the most intelligent and prosperous people of America are within thirty hours of Florida. And among these six million are numbered the majority of American Congregationalists.

But, while these Congregational people with their millions were pouring into that state of unexampled opportunities, our denomination did not develop churches in many of the growing tourist centers to welcome our Congregational people from the North. Let me condense the fact into a sentence and say that, in the last fifteen years, we have spent more money on one square mile of Cuban population in West Tampa than in the entire State, with its wonderful opportunities for denominational growth.

To sum up this review of the past, our denomination has not tried to be strong in the South. It has poured out its money in a selfless way, in behalf of the ignorant and unprivileged people of the South—the Negro, the mountain people, the Cubans, the poor in industrial centers, the rural group that has needed guidance. This it has done. It was a glorious thing to do. I thrill at the thought of it. I rejoice in this because it is beautiful and Christian. But, let us understand what we have done, and let us remember that if we had done this same thing in Michigan, Ohio, Minnesota, California, we would now be saying that those states were not normally Congregational. We, as a denomination, have spent our money in constructing wires to carry the power from the northern church dynamo to the needy places in the South. We have put in lamps down South to throw out the light from the North, and transformers to handle the power from our northern churches. We have not built enough church dynamos in the South to de-

velop the power to minister to the need of the South. We have not always had the vision of a Burton or a Royce that goes to Miami Beach and creates a church that becomes self-supporting in its second year with a budget of \$7,500. And now for generations that church will pour out its money and its life for the needy people of the world. We have been long on wires and lamps and transformers but short on dynamos in the South.

II

Having thus studied the conditions in the past that determine the present, let us glance at the present of Congregationalism in the Southeast. First, let us state the figures. Numerically, we are a feeble folk in the South. We have 214 churches and 13,000 members in the seven states of the Southeast. Other denominations, in the South, number their churches by the thousands, their members by the millions. Our educational institutions are Rollins College, Piedmont College, Atlanta Theological Seminary, Thorsby and Star Academies, in addition to the Academies of the American Missionary Association for the mountain people. There are in the South, 114 colored churches and 7,000 members. The colored churches in other denominations reach into the thousands and their members into the millions. Our educational work for the Negro, under the A. M. A. is relatively stronger than the mission work done through the churches. We face this fact that in Congregational churches, which are the determining factor in the growth and power of the denomination in the future, we are not strong in the Southeast. But this is not because the South is not normally Congregational; it is because we have responded to immediate needs but have not developed the agencies that will meet such needs fifty or a hundred years from today.

But numbers are not the measure of Southeast Congregationalism. There is a new spirit in our churches.

The Congregational Advisory Board of the Southeast has been formed to unite and express the life of our churches and institutions. It publishes *Congregational News*, our Southern Congregational paper. An increasing number of strong laymen believe in the program of our denomination in the Southeast. Strong churches are developing in centers of population. The Home Missionary work in the entire district has been re-organized in the interests of economy and efficiency. In the last two years, aggressive women's organizations have been formed in six of the seven states. Educational institutions are doing well. This is the best of the last fifteen years in Atlanta Theological Seminary. The pulpits of our leading churches command respect. Sermons are published in full in the daily papers and broadcasted by radio. The development in the South encourages. The great railways that dip southward are busy and carry southward many Congregational people with their household goods. The per cent of increase in members received and money paid on apportionment in the Southeast is twice that of the denomination at large.

There are discouragements, of course. The thirteen thousand Congregational members are scattered over seven great states from Memphis to Charleston and from Cincinnati to Key West. The South does not know what Congregationalism is and Congregationalists of the North do not know the Congregationalism of the South. The Home Missionary grants, small at best, have been reduced in face of expanding work and challenging opportunity. The salaries of pastors are smaller than in any other section of the country. In the Central Division, many rural pastors are untrained. That is not a wail; we like being on the firing line and we chuck our native modesty long enough to say that the finest expression of the grand old Pilgrim spirit

on this continent is found south of the Ohio River. We are fighting for our life down South. We believe in Congregationalism and the Christ of Congregationalism. We believe we have a mission. But, were it not that we are so busy, we would sometimes get homesick for the richer heritage of the northern states.

III

And now, what of the future of our denomination in the Southeast? Here we come upon the interrogation point springing out of our difficulties and the smallness of our numbers. That interrogation point has had too high a seat in our Congregational feasts. That interrogation point has had altogether too much respect shown it in the executive sessions of our Extension Boards. Had that respect been less, the southeastern quota would have been more. Still, the interrogation point is with us and will be until we show it the door. Now, let us show it the door by stating the reason why our denomination is in the Southeast and what the prospects for the future are. As a denomination, we are in the South for these reasons:

First, because we are a national church. You can stay out of Pennsylvania or Wyoming; that will not much matter, but you cannot fail in a great section of the nation and be a national church with a national consciousness and a national influence. Fifty years from now, the denomination that is not reasonably strong in the South will be on the side track.

Second, because we are a democratic church. No denomination can be democratic that does not adjust itself to one-third of the most homogeneous and truly American people on this continent. In China, we are democratic and adjustable enough when we enter a home to put on our hat and take off our shoes. Can we do the same thing in the South? It may not be necessary for our denomination to be democratic, but if we

talk democracy, let us live democracy, not only with regard to the individual but with regard to the section of our great nation.

Third, we are in the South because of the needy people in the South. There is not anywhere in America such need. Oh! we missionaries travel through those seven states—through mountains, lowlands, industrial centers—with hearts all aflame with compassion. The South needs our love, our sympathy, our help.

Fourth, we are in the South because it is a pioneer country. Ninety per cent of Alabama is uncultivated. Florida is yet a wilderness, a jungle, a sand heap. We Congregationalists have always heard the call of the wild and we should hear it still.

Fifth, because of the industrial development, we are in the South. Muscle Shoals will be one of the marvel cities of this country and age. In that spot the forces of a continent converge. It is beckoning to America's billions, to her genius and enterprise and they will meet in that magic place. The cotton factories of New England are on wheels and are moving South. More will go. That is where the cotton grows; living is cheaper; the skies have fewer frowns and more smiles. Our denomination should follow the trail, the well beaten trail of life. We belong in the South.

Sixth, because of the rural situation, our denomination is in the South. Hundreds of thousands of Negroes are leaving the farms of the South for the southern and northern cities. A million more will follow. It means a new rural South, springing from the present rural crisis, compared with which the rural crisis in the North is child's play. It is a wonderful opportunity for our denomination to help shape the life of half a continent.

Seventh, because of southern religious conservatism, we are in the South. By only one vote, the Kentucky legislature defeated a bill making it a crime to teach the principle

of evolution in a tax-supported institution in Kentucky. One of our sister denominations of the state and South sponsored that bill. We have only six Congregational Churches in Kentucky. If we had had even one hundred good churches, the world would not have heard of that bill. There is practically no discussion of fundamentalism in the South because there is nothing but fundamentalism there. But the young people are going to college by the tens of thousands. Something will happen. The greatest religious movement in America in the next fifty years will be the reconstruction of religious views of the South. This is a great task. It offers great opportunities. We have come to the Kingdom for such a time as this.

Eighth, because of the firmness of denominational lines in the South, we have a mission there. We are the least sectarian of the great denominations. We are so good in this respect that often we are good for nothing. For many years we turned our money over to the Presbyterians of the South and told them to build Presbyterian churches. They did so. What else could they do? For us, that was poor ecclesiastical statesmanship. Still, our weakness is our strength. There is room for us in the South and our influence will have a leavening power out of all proportion to our numbers.

Ninth, because of what the South can do for us, we are there. While we may not agree with the theology of the South, the South will warm us up. In the cold northern climate religion becomes formal, stiff, rheumatic. The religion of the South is warm, sunny, elastic, mercurial, emotional. The highbrows of the North will teach the South but the South will limber up the highbrows and give them something to live by. Our denominational fellowship will be greatly enriched by a southern type of the Pilgrim faith. And some day, maybe, great evangelists will come

North from that southern fellowship, warm up our cold, vague, stiff, intellectual religion and do a thousand times more for us than we ever did for them. Surely it will do us good to follow the Christ down under sunny skies, amid the flowers and birds.

Let us now assume that these nine reasons have shown the door to the interrogation point concerning the mission of Congregationalism in the Southeast. Our denomination has a future in Dixie. This future may be one of two things.

It may be simply holding some kind of place in the Southeast. That will not meet the conditions. We are worthy of something better. Our work in the South should be something more than a gesture in the direction of a great responsibility. The other thing we can and will do is to treat the task in the South seriously, put more money and men into the work, more faith and love, and make the present the beginning of a statesmanlike effort to honor Christ in his call to us from the Southland.

How shall we do this bigger thing in the South? Now I must be brief, give you a skeleton, put an address into each sentence.

First, maintain our mission work in the South but do not increase it. Let us develop new work in growing centers. Let us build and maintain church dynamos in the South to develop power. Let us duplicate what we have done at Chattanooga, Miami Beach, St. Petersburg. Enter cities such as Charlotte, Knoxville,

Nashville, Ormond, Lakeland, St. Augustine. Do this in a large way. Develop centers of influence. Build a denominational agency that will help build the world today and tomorrow and tomorrow. Do more than stretch wires to the South from the North with lamps and transformers in the South. Build dynamos in the South, strong churches and colleges. It is a Christian thing to do.

Know the South. Ask the strong Congregational laymen in the South to interpret the South to the North. Men do not get to know the South by looking out of the Pullman window of the Dixie Flyer or the Royal Palm. It is not so easy. Do not take too seriously the impressions of flying deputations. Ask a small group of our great laymen in the South to come to New York and sit down with our denominational leaders and block out a program of work in the entire South, from El Paso to Jacksonville. That will be real statesmanship. That will give our southern workers new heart for their tasks. That will give our denomination a new standing among the denominations that are strong, both North and South. Develop a literature for the South. Create a southern Congregational paper that can go into every home in the entire South; that will not be sectional, either northern or southern. Let the denominational life in the South take on the local coloring. The life of the denomination will be richer because of this and more tenderly and broadly Christian.

Trust the South. There are eight or nine million Protestant church

members in the South, white and black. These millions of sincere followers of our Lord, white and black, are agreed on a certain method of handling the most difficult race problem that any age or continent has known. These millions of the two great races have a conscience as sensitive and enlightened as the men of the North and they know a thousand times more about the problem because they live with it. Our denomination cannot handle this great problem with gloved hands reached out from New York or Boston offices. Let us get in on this big patriotic,

Christian task with our millions of brethren of both races and work it out together. Let us be humble, patient, loving. Let us make sure not to call prejudices conscientious convictions.

Let us do this, look ahead fifty years, trust God to help us do the difficult thing. Let us be statesmen, not disputants; love in deed not in word merely; and know that God is even now creating in that wondrous land a character and a people that will be the strength of our American democracy and the glory of our American Christianity.



“Good Hunting”

By Rev. George Williams, Rapid City, South Dakota

NOT for coyotes, foxes, jack-rabbits, chickens, geese nor for ducks, but for money. Right where the coyote lifts his howl “On the lone prairie,” where money seems to be more scarce than the coyote; but it was “good hunting.”

The new church building had been dragging. All the funds were exhausted, and for more than a year nothing had been done. It was merely a shell, and the winds of the prairie had worked their will upon it, and threatened to send it crashing down with the storms of approaching winter.

The local money hunters declared their persuaders were exhausted, and it then became a job for the general worker. Before an appeal could be made, the community must be convinced that work was going to be resumed on the building. It therefore was necessary to invest in a pair of overalls and rule, borrow a hammer, saw and square, and give a practical demonstration of what was going to be done.

Faith restored, the hunt was on.

It wasn't a “southerly wind and a cloudy sky” but a north-westerly gale, spitting snow. An ancient Ford

with an “Armstrong” starter and away we went. The windshield and the top were gone, but the heart beat as young as ever, and a twist of the tail was all that was necessary to waken her in newness of life.

The scent ran along to a fine, well kept farm. The owner was altogether pessimistic. Had no money and no money in sight. Couldn't promise anything. A gentle reminder of a former pledge unpaid, sent him into a dark brown study. Out of it he emerged with this proposition. Would we accept a registered Short Horn bull calf, and call all pledges cancelled. “Sure, we'd take anything.” So we borrowed more trouble, the peddling of a bull calf.

The bad day was a good one, for we found all the farmers at home, and everywhere a keen interest and a desire to help. Money scarce? One business man gave twenty-five dollars he was saving for an overcoat. Another business man gave twenty-five dollars and the trip he and his wife were going to take. They reflect the scarcity of money among the farmers, but the spirit to give is there if the pocketbook is thin.

Money hunting is as fine an oppor-

tunity for the study of practical psychology as one can desire. We approach the farm of a German, a bachelor. We had him listed as a possible ten dollar prospect. After the introduction, mention was made casually of the object of the call. Then the conversation drifted (purposely) to the merits of the Hampshire hog over the Red Duroc (it was evident he favored the Hampshire). Having settled the hog question to his satisfaction it was time for us to go. He recalled the purpose of the call, brought out his check book, wrote for a moment, and I think the Hampshire hog netted us fifteen dollars for the check was for twenty-five dollars instead of ten.

Only once were we refused, and that was because we did not see the head of the house. She "wore the breeks" and was away from home. We were not discouraged for we know that home will be heard from when the time comes. His refusal was based on an utter inability to pay.

Night was falling when we returned to our starting point and we still had the bull calf. Cold? We were chilled through, but the chill was not quite enough to quench the glow at the heart which the kindness of the prairie folk had kindled.

The next day was clear and cold. The first house we approach is the home of a notorious bootlegger. Shades of tainted money, what shall we do? The clerk of the church had secured a warrant and deputy sheriff, had found the still, mash and liquor, and the court had sentenced him to thirty days in jail and \$200 fine. He was out on parole, and rumor had it he was making more liquor to pay his

fine. (A federal officer came a few days later and found the rumor correct.) His children attended the Sunday School. After a little debate we thought we would give him the chance to lay up a little treasure in Heaven. As he opened the door the smell of liquor was quite strong. When he saw the stranger he was plainly scared. It was rather pitiful to see the look of relief as we explained our errand. "Yes, yes, yes, sure, I would like to help." He could give five dollars now and five dollars later, "And," with a big sigh of relief, "would be glad to give it."

The second day was a repetition of the first. Everyone was glad to help. No one refused. Some felt unable to say how much, or what they would give, but when they haven't the money to pay their taxes, when they haven't the money to meet the interest, when they cannot go to church because they are ashamed of their old clothes, how can one be inconsistent as to the amount they will promise to help finish the church?

The great heartening fact is, that in spite of the grinding condition in which they find themselves, there is a whole-souled recognition of the value of the church, and a willingness to give, when the giving means actual denial of the things necessary to health and comfort.

Good hunting? I would say so. Not for what the bag contained at the end of the hunt, but for the glimpse into the large hearts of the prairie folk. It is this willingness to give until it hurts that gives the courage to appeal to those of our faith and order whose frontier days are past.

* * *

From Lancashire to South Dakota

By Rev. J. E. Robinson, *White River, S. D.*

"WHY not write an article for the AMERICAN MISSIONARY?" asked my wife one day as we scanned through the pages of that

splendid little magazine and read of the doings of pastors and their helpers in other fields.

"I have no romantic story to tell,

no record of great enterprises, or splendid successes, for this is a field where one has learned to plod along unexpectant of great reward."

"You old pessimist! Why can't you tell them of our trip across the Atlantic in an ex-German liner, of our weary journey overland and our arrival in this prairie town and the work we have tried to do here. Your story would interest some folks back East who look upon this state as a wild and woolly place, good for nothing but Injuns, cowboys and rattlesnakes. You can try it," she persisted, "and besides if they do not use your article you have at least appeased me."

Therefore, just that I may satisfy this parsonage mistress, I have written an account of our experiences in this frontier town during the last two years.

In August, 1920, I was a factory worker in an industrial town of Northeast Lancashire, when a call came from Superintendent Perrin inviting me to come out to White River, South Dakota. His description of the town, the church and the opportunity was such that we did not hesitate, and at once sent a reply of acceptance. We did not realize how strong were the ties of friendship until that morning when the train steamed away from our home town.

Not until we were on board the "Imperator" did the full consciousness of the change we were making dawn upon our minds. It was only when we gazed across the expanse of water towards the receding cliffs of old England that we realized we were leaving the home of our birth, severing ties of association that had been built up through years of joy and sorrow, pain and pleasure.

We shall never forget the morning we arrived at the town of Murdo. For three days and three nights we had journeyed across this great American continent wondering occasionally if ever we should reach White River. To one who had never

spent more than ten hours at a stretch in a railway train a journey occupying sixty or seventy hours without a sleeper seemed interminable. Tired, hungry, dirty, yet glad, we stepped onto the depot at Murdo and were welcomed by the pastor of the Murdo Church. After a hurried breakfast we were hustled to the mail car, and in a few minutes were speeding over the road towards White River. That journey of thirty miles over the open prairie reminded me of the automobile races I had seen depicted upon the screen. Twisting, turning, climbing, falling, the road finally ended for us at White River, and as I gazed upon that small town for the first time my heart sank into my shoes. A collection of wooden huts of various shapes and sizes met our gaze, and the first impression was that some giant had dropped them on the prairie because he didn't know where else to dump them. Our first impulse was to turn right around and go back to Murdo, or some other place miles away. Fortunately, perhaps, our cash was low and necessity compelled us to stay and adapt ourselves to the town. The ladies of the church provided beds, table, chairs and cooking utensils, and before night fell we were made comfortable.

In order that they might work without embarrassment the ladies advised us to take a walk down by the river and we readily obeyed. From the bridge which spans the Little White we could see a group of tents and on approaching them we noticed they were Indian tents. Mrs. Robinson and the boy immediately expressed a desire to return, the scenery having suddenly lost all attraction for them, and so in obedience to the higher command we wended our way into the road that leads to town.

For half a mile we trudged along and then were overtaken by a motor car, the occupants of which were Indians. The car stopped close by us and the driver in very good English

offered us a lift. Many times since that day we have laughed over the incident. Fear drove us away from the Indian encampment and the first auto ride we had was in a car driven by a native of Mellette County.

As the weeks passed we became accustomed to the presence of Indians on the streets, the young men lounging in the pool halls or standing outside the stores smoking the inevitable cigaret, the older men with their long hair coming to town for their rations and bringing their squaws who always wear heavy shawls over their heads no matter what the temperature may be.

The town of White River is but ten years old.

Prior to 1912 the whole of Mellette County was an Indian reservation, but in that year the Government threw open the country for white settlement. From North and South,

East and West, came men and women eager to secure a quarter section of dirt. The farmer from Kansas rubbed shoulders with the shop assistant from Missouri; the Dakota cowboy pitched his tent by the tarpaper shack of some school-ma'am from across the river; the land speculator, the banker, the doctor, the parson and the crook jostled each other on the street of this new town while the filing system was in progress. Luck determined a person's location, but adaptability and necessity decided the length of stay. Some stayed long enough to fulfill their obligations, prove up, and then trek homeward. Many stayed on, built up their homes, barns and fences, and

now are fairly prosperous. My work has been chiefly among these pioneers.

They are fine people, generous, open hearted and sociable, but circumstances are not conducive to large attendance at church. It is regrettable that the habit of worship has been so long neglected by the people that it is difficult to get them started again. Despite their laxity in attendance they are sympathetic towards the church. I have never yet appealed in vain for assistance.

To a Lancashire lad brought up amid the smoke, grime, machines and busy streets of a factory town, the change to the open prairie, blue skies, and glorious sunshine of South Dakota

was indeed great. I have become familiar now with farm lore: I am able to appreciate the points of a Jersey or a Holstein; a Duroc or Hampshire; my conversation turns upon discing, plough-



"LIZZIE" IS ONE OF THE PARSONAGE FAMILY

ing, husking and shucking. I have ridden a horse, driven a team and hauled coal in a Ford truck. If attempting any task that comes to one's hand is a part of the process of Americanization, then I am qualifying.

There are many disappointments in the field, but there are also many compensations. Sometimes after Sunday evening service I feel that the Home Missionary Society is wasting its money, and then I hear words of appreciation, and it all seems worth while. There is a splendid spirit of cooperation among the members here, every one taking his or her part with interest and enthusiasm. Our group of workers is small, but there is not a slacker among them. We have to go

short of many things that are necessary to a church these days. Having but one room in which to hold Sunday School, Divine service and social activities causes much inconvenience, but we have learned to adjust ourselves, and to close our eyes to difficulties. Perhaps in the years to come we may have an equipment suitable for our needs. Anyhow, we are not dead. Faith and persistence will accomplish many things. I feel that the Congregational Church in this town is destined to become an influence for good.

We often long for the lighted

streets, the busy thoroughfares, the lecture halls and libraries of the city, but I wonder whether they would compensate for the open prairie, the wind-swept plains, the welcome farm home and the spirit of comradeship which exists here.

"I shall never thank Dr. Perrin for sending me to White River," was my comment after a few weeks in the town.

"Maybe if you stay long enough you will bless him," returned Mrs. Robinson.

Who knows what the verdict of the future will be.

* * *

From an Army Chaplain

By Rev. Mylon D. Merchant, Fort Adams, Newport, R. I.

THERE is no other one help which comes to a chaplain that is of such great assistance as is the fund of \$150 furnished me by our denomination. The Government provides us with a place (sometimes a building used for dances, basket-ball, school classes and such activities during the week) in which to hold our religious services, but does not finance the religious work. Very frequently the chaplain pays extra expenses out of his own salary. This means a limiting of his activities and in some cases giving up entirely what has proved truly useful.

These extras, often borne by the chaplain himself, are for music; the pianist or organist, if he is fortunate enough to have an organ; writing material for the men in the hospital and guardhouse; as well as dainties and fruits for the sick (for the public practically never visits the post hospitals of the regular army now that there is no war), magazines and papers, and Sunday School material.

I have found in my own experience that the men will attend more regularly and in much larger numbers a service that has good music and is followed by a social hour. For that reason I show moving pictures,

(travel, educational, religious and some that are merely entertaining), after the Sunday night service. I have an average attendance of about a hundred on a post of less than five hundred men. All are very attentive and enter into the worship in a whole-hearted way. These pictures have been paid for from my fund as well as the express on them. I pay the man who runs the machine a dollar for each show, unless he donates his services.

This social hour after the service puts me in touch quite intimately with the men and I get a chance to talk with some of them about their needs and problems. Very often I am asked to loan one of them some money. If the reason for the request seems good I let him have the amount needed, provided I have it, and can spare it, to be paid back later. Sometimes it is a death or severe illness in the family that causes the request. If it is possible I send the man to the Red Cross, which is always willing to help, but sometimes lack of time makes this impossible. During the time I had this money I loaned out over sixty dollars on emergency cases which was eventually paid back.

My "Parish" is spread over five

forts separated for the most part by water, and I have to use my Ford (going by ferry) to make my calls and to attend to the different interests that fall to the chaplain's lot. The work is extremely interesting, from praising the new baby to settling some point of dispute among the new recruits; from acting as errand boy for the sick to being the legal and spiritual adviser of the man in trouble awaiting trial by court martial or serving his sentence. There is little cant, much that seems

rough, but also much genuine manliness among the soldiers, and a willingness to talk over spiritual matters in a frank way seldom found among the church people outside the army, unless where the population is largely Scotch.

This is only a brief sketch of a chaplain's work, much of necessity having been left out, but it may give an idea of what the work is and how the Kingdom grows among the men in service, for the Kingdom is here in our midst.

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Missionary Work in North Dakota

By Superintendent Augustus C. Hacke

A YOUNG man from Iowa, doing Minnesota in two weeks by Ford, last Summer, told the writer he would like to go to the Yellowstone Park next year, but he regretted that there was nothing to see between the Minnesota lakes and the Park entrance. The remark indicated his lack of accurate information; he seemed to have no idea of the beauty of the rolling prairies, or the accomplishments in agriculture, or the beauty spots outside the reputed areas designated for sight-seeing for the globe-trotter. He was not acquainted with the western section of North Dakota, and evidently had not become familiar with its buttes, about one of which a recent writer has spoken in these terms: "her solemnity, her grandeur, her majesty, and her agricultural inutility!"

North Dakota has made great strides since the buffalo roamed the prairies and the white settlers began to crowd the Indians on to the reservations. The transition from ranching to farming has made great progress. While stock raising is still an important activity, the reputation of the state for its wheat crops is so

generally known that many think of it as a one-crop state. The 114,000,000 bushels of wheat produced in 1922 was its principal agricultural crop. But in this same year, the 83,000,000 bushels of oats, 18,000,000 bushels of corn and nearly 19,000,000 bushels of potatoes, besides large yields of barley, rye, flax and hay, are significant items in the agricultural production of the Middle-West.



REV. A. C. HACKE

North Dakota has her problems, some of which are her own and some of which she shares with the sisterhood of states. The slump in prices of farm products, with the continued high prices for most of the things the farmer must buy, has made the situation a serious one. Literally, hundreds of farmers are living on their farms today and doing the best they can, simply because the bankers and mortgagees cannot afford to foreclose and assume the responsibilities involved. This year's crop, while not quite a "bumper crop," according to North Dakota standards, was, at least, a good one for a large part of the state. It was raised and harvested at heavy expense on account of high seed and labor prices and

then the bottom dropped out of the market. To add to the embarrassment, the transportation facilities have not been adequate. Cars have not been available, when needed, for shipping the crop, and the loss by exposure has been great.

Not long ago, I was talking with a man who has been the main support of one of our churches. He and his partner in business are getting old. Their sons were not interested in the mercantile business and have turned to other lines. These men had a favorable opportunity, a few years ago, and closed out the business with about \$14,000 in cash and \$80,000 on open accounts, to be collected. Counting on the usual collections, they invested the cash mostly in real estate equities, assuming the responsibility for deferred payments. For two years, the collections on open accounts failed and returns from farms were not sufficient to meet taxes and interest. A short time ago, these two men and their renters had 8,000 bushels of wheat piled on the ground in the open, because elevator storage or cars for shipment were not available.

The last report was that half of this grain was still on the ground.

It is true that failure of transportation facilities may make it possible to obtain a little larger price for the grain held back, but this does not retrieve the loss occasioned by the snow on the piles of threshed wheat and the frozen potatoes waiting for the cars that failed to come. It is not surprising, under these conditions, that there should be so much dissatisfaction and that it should find its expression sometimes in terms of strong censure of men and organizations. When a rancher drives his cattle fifty or seventy-five miles to the railroad to ship them to the market

and then finds he must wait three, four, or sometimes six weeks to get cars, and must buy feed at high prices, in the meantime, to keep the stock fit for shipment, he is apt to feel that something is wrong somewhere, and frankly express himself in true western fashion.

Financial conditions in the state have not been conducive to meeting the needs of our churches in regard to buildings. At least eight new buildings are needed at once, but plans are held in abeyance until a more convenient season. One of our churches sold its old buildings, which were not adequate, and purchased a



DIGGING OUT IN NORTH DAKOTA

good parsonage, and planned to build a modern church plant. Five years of crop failure deterred them and they are still worshipping in a rented store building. This church, which has a loyal membership and following, has no wealthy member to make an initial gift of large enough proportions to set the pace for its financial campaign with assurance of success. But this is an important point and must be maintained. The future of Congregationalism in one-fourth of the state will be determined largely by the outcome on this field. In order to keep up its present excellent morale, something definite must be done for it in the near future.

Perhaps our greatest problem in North Dakota, at present, is the small church with the complications involved in grouping these in parishes. The small church is small probably because of a combination of circumstances. It may be the beginning of an organization that will later grow to large proportions. Or, it may be a church whose membership has been depleted by removals. In many places, those who were formerly members of our churches have moved away and their places in the community have been taken by Roman Catholics or Lutherans. Some of these fields need to be nurtured

same as the larger one and the result is frequently more serious because of the limited number of workers. The average pastor prefers his people closely grouped in a single church, rather than in from two to five points. A change recently effected in shifting two ministers to new fields, and putting to work a new man as supply in one of the points, necessitated visits and correspondence with the three ministers and seven churches and the home missionary committees in four different Associations.

Frequently it is more difficult to find the right kind of pastor for a mission field than it would be for a self-supporting church. For instance, for one field in mind, where a minister is needed for two points, one of them would be satisfied with a man of fairly good pastoral and pulpit ability, but the other is anxious to have a man with the community spirit, who will make the church much more than a preaching point.

A young man has just taken work in a parish about sixty miles long in the southwestern part of the state. Three points

are involved, the centers being twenty miles each north and south from the middle one. There are opportunities for out-point work around each of these centers. The young man wrote, after his first visit to the first point on this field: "If the others respond as well, I will need to be twins." And that is what we want there, eventually, a man at each end of the parish, developing the outlying districts. But for the present, even with home missionary aid, the best we can do is to put in one man to cover the large field, with a long drive of forty miles, partly over poor roads, in the summer, and a longer trip of one hun-



A FRONTIER SNOW SLED

through this transition until it becomes clear whether this trend will be permanent, or will change again, so that we may have another opportunity for favorable development.

These small churches need just as good preaching and pastoral services as the larger ones, and the Church Schools, in these communities, should be under the best leadership available. The most practicable way seems to be to group two or more of these churches in a parish and give enough missionary aid to secure well-trained leadership. This involves a good many problems in actual experience. The small church has its own ideas and its own opinions the

dred and five miles in the winter, when he must go around by train over two branch railroads and spend a night en route in getting from one end of the parish to the other.

Another field in the northwest part of the state offers an opportunity for a minister with the rural mind to become a leader whose influence will extend over two counties. At first, he will need to cover five or more points. The center of this parish is in the open country. Under the lead of a student pastor last summer, the hall in which meetings were held became the property of the church for its permanent use, and plans were made for the building of a parsonage. In another point on this field, a new church was organized with forty-five members. Many of these people were formerly Lutherans, but they are anxious to have a community church of the Con-

gregational type. Other points on this field offer encouraging opportunities for development. I count this one of the most appealing calls we have in the state for a pastor with missionary zeal. Two or three years of constructive work here, by the right man, will develop the situation so that two or more pastors will have responsive fields and good support.

This kind of work calls for men with the missionary spirit. It is not a question whether these fields want young men in preference to men past middle life. There is enough of adventure in these tasks, and the work is so strenuous as to require young men with alert minds and robust health. Five years devoted to home missionary service of this kind will give a young man of the right type a mastery of himself and the conditions that he faces that will be a real asset to him for the rest of his life.

* * *

A Glimpse of Wyoming

By Superintendent O. J. Sullens

LITTLE towns are springing up along the new lines of railroads which have been built through the unending, rolling, grazing lands of Wyoming.

Towns a few years old, holding promise of increasing size, and steadily increasing community consciousness, are calling for the missionaries of the Kingdom.

One Sunday recently I arrived at such a small community on the Burlington railroad, the little town of Glendo, consisting of about three

hundred people, where we have a splendid brick church building of pleasing architecture and evidently adequate for the religious needs of

the community for some years to come. Here the pastor of the church, Rev. R. H. Williams, met me with his Congregational service car and we started out in the



CABIN HOME AMONG THE PINES

early morning for another town of similar size about seventy miles distant, Keeline, Wyoming. What a glorious ride! Down into gulches

through which coursed the flooded waters of the spring, up the hill on the other side, with the ever extending horizon lost in the mists of the farthest hills. Then mile upon mile of rolling grazing land, and then, suddenly, the little town of Keeline. On the edge of the town is our Congregational church, and already the Sunday School service was under way.

After another drive of about twenty miles we

came to a small frame church looking extremely lonesome and isolated, but some distance away on every hand were prosperous looking farm houses telling of a population

of considerable size which might possibly be gathered into the little church in effective service for the Kingdom. Plans were made for our missionary to organize a Sunday School and hold regular services. Then back the seventy miles to Glendo, where a service was held in the evening—a long, lonely wait until the midnight train pulled into the station to take us back to Denver.

We have a splendid and aggressive band of young ministers in the Wyoming group of churches. Last fall they conceived the idea of a three days' meeting—a sort of ministers' retreat—at the foot of Mt. Laramie. Of necessity the group was small but the fellowship was delightful and those three days of fellowship undoubtedly will mean much for the churches in the days to come. The

pastors gathered by train and auto at the little town of Esterbrook, hardly a town, a group of log cabins nestling among the pines.

No meeting within wooden walls would be possible



AT THE FOOT OF MT. LARAMIE

for a moment with such alluring, pine-timbered slopes and glorious mountain horizoned landscapes, so blankets and automobile seats were carried out under the pines and there with prayer and meditation, fellowship and counsel, we faced the great challenge of humanity's need for the Kingdom and our responsibility for carrying the gospel into every human heart and every human relationship.

"The past quarter has seen considerable change in the life of our Mission," writes Miss Vivien Donaldson, from Grantwood, New Jersey. "Since the laying of the cornerstone of our church building in October, we have looked forward to the time when it would really be possible to hold our meetings in a real church building. While the church is by no means completed as yet, still the basement is in pretty good condition and far superior to our former meeting place. We were, indeed, very thankful to be in our own building before Christmas. We started the New Year with new equipment, new vigor and spirit, and trust that it will be much more fruitful than the past year. Among the things we are trying hard to plan is the way to earn money to help pay for our new building, for which we are so thankful."

THE C. H. M. S. TREASURY

CHARLES H. BAKER, *Treasurer*

MONTHLY COMPARATIVE STATEMENT

January, 1923	This Year	Last Year	Increase	Decrease
Contributions.....	\$57,173.98	\$58,135.18	.....	\$961.20
From State Societies.....	19,408.10	27,314.81	.....	7,906.71
Total.....	76,582.08	85,449.99	.....	8,867.91
Paid State Societies.....	17,581.35	10,453.15	7,128.20	.....
Net Available for National Work.....	59,000.73	74,996.84	.....	15,996.11
Legacies and Matured Conditional Gifts.....	\$3,010.70	\$4,222.01	.....	\$1,211.31

TEN MONTHS FROM APRIL FIRST, 1922	This Year	Last Year	Increase	Decrease
Contributions.....	\$164,209.83	\$184,735.15	.....	\$20,525.32
From State Societies.....	54,206.00	58,482.65	.....	4,276.65
Total.....	218,415.83	243,217.80	.....	24,801.97
Paid State Societies.....	52,132.15	62,404.49	.....	10,272.34
Net Available for National Work.....	166,283.68	180,813.31	.....	14,529.63
Legacies and Matured Conditional Gifts.....	\$90,589.15	\$84,195.63	\$6,393.52	.....

A SERIOUS MATTER

IT is with very real disappointment that we note the figures in the Comparative Statement for January. That is one of the months in which receipts are unusually large because it is during the first ten days that church treasurers hurry in their contributions for credit in the Year-Book. From the above table, however, it will be noted that the "net available" funds for national home missionary work were almost \$16,000 less than in January, 1922. A drop of \$16,000 from a total last year of \$75,000 is a serious matter.

For the ten months of our fiscal year, ending January 31, there has been a decrease in net contributions of \$14,529. The question now is, what will be received in February and March? If every pastor, every church treasurer and every layman who reads this will immediately take steps to see that contributions both from church and individuals are sent in at once, it will help us to keep down what now appears to be an inevitable increase in our deficit when the books are closed on March 31.—E. M. H.

The Congregational Home Missionary Society has three main sources of income. Legacies furnish approximately thirty-one per cent. Income from investments amounts to fourteen per cent. Contributions from churches, societies and individuals afford substantially fifty-five per cent. For all but eighteen states the treasurer of The Congregational Home Missionary Society receives and expends these contributions. In those eighteen states, affiliated organizations administer home missionary work in co-operation with The Congregational Home Missionary Society. Each of these organizations forwards a percentage of its undesignated receipts to the national treasury. To each of these the national treasury forwards a percentage of undesignated contributions from each state respectively. The percentages to The Congregational Home Missionary Society in the various states are as follows:

California (North), 12½; California (South), 5; Connecticut, 50; Illinois, 25; Iowa, 30; Kansas, 20; Maine, 5; Massachusetts, 33½; Michigan, 15; Minnesota, 5; Missouri, 5; Nebraska, 10; New Hampshire, 50; New York, 15; Ohio, 13; Rhode Island, 20; Vermont, 25; Washington, 3; Wisconsin, 10.

THE AMERICAN MISSIONARY ASSOCIATION

We live, not to achieve, but to become.
We blindly strive,—to find at last the sum
Of life is just the making of a Soul,
And of its jarring discords form a whole
Sweet harmony of conflicts reconciled,
Of blessing out of sin and shame beguiled,
Of strength from weakness, richer gain from loss,
And triumph won through anguish of a cross.

—DR. PHILIP S. MOXON.

* * *

Fair Harvard?

The few colored men who enter Harvard are educated and cultivated students seeking higher education and the opportunities for a liberal education. Can it be that these few men can so shock the susceptibilities of present day Harvard undergraduates that they desire to deny them a right to live and eat in the spacious dormitories?

Colored students are not seeking to be introduced into the homes of their classmates or to attend their teas or dances or to intrude where they are not wanted. All they ask is a right to live and let live and to enjoy the same privileges as other graduates in purely academic affairs.

It is generally admitted that it is through education that the condition of our colored students can best be improved. Yet when the leaders of that race such as young Bruce, a grandson of a former distinguished United States Senator and whose father was an honor graduate, seek to enter Harvard, are they henceforth to be brutally told that they can enter only at the price of ostracism?—A Harvard Graduate.

* * *

From year to year evidence continues to accumulate which seems to show that the earliest cultures and civilizations of Egypt, Southern Europe and Western Asia were to a great extent the products of Negro and Negroid peoples. In addition to this it now seems certain, as has been intimated in the courses outlined, that until comparatively recent times the Negro peoples of Central Africa maintained civilizations of their own which may be favorably compared with some of the better known civilizations of the world, and especially so with the cultures of their contemporaries in England and Germany.

* * *

The Commission on the Church and Race Relations is finding that in each community there is a nucleus of men and women, white and colored, who believe that the gospel of brotherly goodwill is the real solution of their inter-racial difficulties and are ready to undertake a program of action in accordance with that ideal. We need to recognize that this gospel of racial goodwill and cooperation is now face to face with widely-organized propaganda and efforts based upon the doctrine that race relations are to be settled only by arms and violence. In many communities these forces are already active. Churchmen and the Christian organizations need to bestir themselves as never before to overcome these evils with good.



SOME FALLACIES

THAT those who are nearest to problems best understand them. The effect of nearness may be to prevent understanding. People from the North have had to demonstrate to the people of the South the capacities and powers of the Negro. People accustom themselves to their environment, and then they think that what exists is ordained of God. We need not go to those who reason from their prejudices or preferences to get the closest vision of truth. He can only know another who feels with him. It was written of our Lord, "Neither did his brethren know him." They were near in respect to locality, but they were far away in their thoughts.

That those who are ignorant of the terms of a problem can tell how it should be solved. What can people who never enter their schools know about the capacities of colored students? Why quote opinions which are formed in ignorance of demonstrated facts?

That impressions are synonymous with facts. A parlor car window may be an avenue for impressions which will be corrected by extended and careful observation. Surface views are not likely to be according to facts. Snap shots and snap judgments are often as untrue as they are common.

That we can correctly judge of future results in a period of transition. Not half of the Negro race are yet advanced into the transitional stage even. Those who are on the path to the future have not yet made their proper environment, and this is one of the factors which determine race history.

That you can argue from a residuum and get a correct conclusion. We do not find English in Yorkshire, nor Scotch in the closes of Edinburgh. The Italian with his hand organ does not speak the last word for Italy. Degeneracy does not belong to color. Statistics have their places, but when used to say what they cannot say they are liars.

A. F. B.



DO PUT A ROOF OVER THEIR HEADS

ONE HUNDRED Porto Rican girls are waiting for their chance to enter Blanche Kellogg Institute. These young women instinctively feel that the supreme need of Porto Rico is an uplift for her women. They hunger for the touch of Christian home life, the religious education and the training for social service that Blanche Kellogg provides. Such things can never be supplied by the public schools.

Blanche Kellogg Institute has certain great advantages; it stands for a great spiritual idea, has a fine reputation, enjoys the confidence of all the Protestant forces on the Island; it has an able faculty, an excellent location and good buildings, recitation halls, chapel, etc., but it woefully lacks dormitory and dining room accommodations. Only twenty-eight pupils can be received. Many times that number are eager to come.

As a beginning we must have \$2,000.00 for new cottage dormitories. What a place for your Thank Offering or Memorial Gift!

Brothers

IT was some twenty-five years ago or more that a supervisory tour among the A. M. A. churches took me to a little hamlet in Tennessee. Passing by a dilapidated grocery store of small proportions, but with a front stoop sufficient to accommodate the loafers and hangers-on while they smoked their pipes and swapped their local gossip, my attention was called to one of the number on a bench with others and puffing his corn-cob pipe in great contentment. He was like the others of the natives there in their very ordinary habiliments and appearance.

Accosting him I said, "They tell me you are a brother of Andrew Johnson." "Yes, Andy was my brother." It required a talk not long extended to realize that his horizon was limited to his locality, and that he, uneducated like his cronies about him, was living in contented illiteracy. It could not be other than the contrast between the two brothers should be impressive; in the one what education can do for latent powers, and in the other what the neglect of it had done to bury the native powers he had. Reared together in the same boyhood home and with the same illiterate conditions, one was where I found him, the other had become the seventeenth President of the United States. One aspired; the other existed. One had overcome the hard handicap of his beginnings, the other had shirked the struggle.

In 1827 the two barefooted boys with their mother came to Greenville, with an old blind pony hitched to a rickety cart. One of them had been apprenticed to a tailor for the making of his living. The apprenticeship had expired and Andrew Johnson began to work out his destiny in a little barn of a tailor shop which is now standing and preserved as a state relic. He must have lived worthily, else Eliza McCradle, a young mountaineer school teacher, would not

have become his wife. Then began his education. An earnest pupil and an earnest teacher put their heads and hearts and hands together to climb. He applied the needle by day and she would go over his reading lessons by night. He soon had learned to read, but where many stop he had only begun. As they read together their vision of the world widened, but it all seemed so far away that he would often lose courage but for the faith of his wonderful wife. She was sure that there was more for him than he could work out in the little tailor shop, and with her consciousness of this and his determined purpose he began to show the mettle of his pasture. It was recognized, and when he was twenty-two years old he was mayor of the village; but it was only a village. At twenty-seven he was sent to the Tennessee Legislature, first to the House and next to the Senate. Here was achievement, the fruit of struggle and the strength born of the overcoming. Where next, Andrew, graduate from the tailor shop and husband of his teacher? Is the United States Congress too high and too far? He would try for it and there is nothing like trying. At all events he arrived and for ten years was a Congressman. He was forty-five years of age when his teacher was the wife of the Governor of Tennessee. There was a climbing up, to be sure. Four years later, at the age of forty-nine, he had become a member of the Senate of the United States and seven years later the Vice-President. Then through the nation's great calamity, he was ushered into the highest official position that can be held in the wide world.

After the distinguished career of the ex-tailor had been terminated by his death the brother was sitting with his companions on the little grocery stoop contentedly smoking his corn-cob pipe. "Yes, Andy was my brother."

A. F. B.

Chinese Congregational Church in Los Angeles

By Secretary George L. Cady

JUST now the Japanese in California are quite in the limelight, and seem to have crowded the Chinese into the background numerically as well as a national and international problem. It is rather interesting now and then to hear someone say that the Chinese are "good fellows" and immediately condemn the Japanese by comparison. Within the memory of most of us the Chinese were the object of most relentless persecution. Almost as soon as the Forty-niners had settled in California they began to look around for labor, and began to import the Chinese to do their housework, plant their gardens, and even work in the mines. Later they became a large factor in building and maintaining the western railroads. They were brought here to serve, but the Christian Church saw in them an opportunity for Christian service. Foreign missions had been laid on our homeland doorsteps. The Christian missionary was sent to these strange newcomers to our Coast. It is a question whether the Presbyterians or the American Missionary Society was first on the field, but the following taken from the annals of the American Missionary Association is not only interesting but significant:

At the Sixth Annual Meeting of the Association, held in Bangor, Me., September, 1852, the following entry was made:

"It is reported that since January 1, 1852, twenty-nine vessels, conveying 7,537 Chinese emigrants, have been dispatched from Hong Kong, Macao, and Whompoa. On the 27th of March, the vessels yet to sail numbered thirty-one, to convey 9,270 passengers. Considerable numbers of Japanese and Persians have found their way to California. These people are in general active, intelligent and enterprising. Many of them understand mechanical trades. Recent accounts state that the tide of emigration from foreign countries to California has greatly increased. As has been said, the Lord, instead of suggesting to Christians to go to these heathen countries as heretofore, to be instrumental in the conversion of the natives, seems to be bringing the heathen to our shores that they may learn the arts of civilization, become acquainted with our institutions, and, by Christian culture and the converting power of the Holy Spirit, be brought into the kingdom of Christ."

The following resolution was passed: "Voted: that the Executive Committee be authorized and encouraged to establish a mission in California to labor among the Chinese, Japanese and other emigrants who are rapidly swelling the population of that new and important state." The mission was actually opened in 1853.

At first most of the work was in Northern California, but when Southern California turned its attention from mining to the inexhaustible wealth in her soil, Chinese labor



CHINESE SUNDAY SCHOOL, LOS ANGELES

helped develop those orchards whose fruitage is the joy of all America. In the city of Los Angeles may be found some hundred of these Orientals gathered in the old Plaza section. There the First Congregational Church has been reaching out through their mission in loving service bringing an evidence of brotherhood which the Chinese have so seldom known.

The Chinese pastors have changed quite frequently, but Mrs. Emma M. Findlay has been in continuous service in that mission for twenty-five years. Mrs. Findlay goes in and out of the Chinese homes with her winning smile and her devotion to Christ, and has become more loved among the Chinese than perhaps any other person in that section. The Chinese cling to their old native customs more than almost any other group of foreigners, and no one but a woman is allowed within the sacred precincts of the woman's part of the older Chinese homes. One cannot speak too highly of this quarter of a century of devotion, neither can one measure the influence that this one woman has had upon the lives of these people so often forgotten and nearly always ostracized by our American people.

Mrs. Findlay invited Mrs. Cady to spend a morning with her as she made her morning calls. Mrs. Cady says, "It was one of the real thrilling experiences of my life for I had my first touch with the Oriental. We went through narrow streets, down long dark alleys and up flights of shaky stairs. Mrs. Findlay knocked and the door was opened and the Oriental face usually so immobile was wreathed in smiles. Inside one was immediately transported into old China with its furniture and tapestries, but often also the old and the new were strangely mixed. Inside sat

a Chinese woman shaving the head of her sleeping baby with a long razor. 'Him sleep now, him better.' Another door opened at her tap and an anxious mother stood over an American crib, where lay her twins, but the young mother's question was, 'What I do now? This one better, yes? This one no better, no? Do same both—what I do now?'"

In another home was much bustle and laughter and joy for a Christian wedding was to be in that real Christian home, and who should know just what to do but their friend, the missionary. One could not measure the influence of Mrs. Findlay among those strangers, so dependent upon some one to interpret the new life. She stood between them and this new world with its government, its commerce, its strange food, its new ideals

of health and its new religion. They seemed so dependent upon her for courage, for friendliness, for advice about the simplest things, and she always knows what to do.

It is a wonderful tribute to any

woman to have friendly scouts in the persons of little children watching on many corners and doorsteps for her coming and then go scampering into the homes to announce that she is coming who has always been their friend and whose face never knows anything but a smile. Few women are more adored for what she is and for what she gives.

While one must admire the splendid intellect and power of the Chinese, one must also in mere honesty recognize the immoral conditions which make the Chinese Christian Mission so imperative. Perhaps here the American is more to blame than the Chinese, for these very immoral conditions have been exploited and been the profit too often of the wily politician and perhaps would not ex-



CONGREGATIONAL CHINESE CHURCH,
LOS ANGELES

ist if it were not for American patronage. One can see running fairly wide open gambling house after house maintained by the Chinese, in fact gambling is the one great vice of the American Chinese. It is difficult to say much of grosser vice—it is too prevalent among all peoples and especially our own—but the Rescue Home for Chinese Girls under the care of the Presbyterian Women's Board of Missions bears painful witness to its presence. In Los Angeles the destructive Tong Wars have not the same advertising that murder after murder has given them in San Francisco, but here, too, these invidious and divisive clans make for chaos and not peace. This may at least be said, no Christian Chinese maintains a gambling house, traffics in the lives of girls, or makes war on his fellows among the various Tongs.

The Chinese Church has 150 members with 150 in the Sunday School. Those who attended the National Council in Los Angeles will not forget the procession of Japanese children on the one side and Chinese children on the other, as they came down the aisles singing their songs and demonstrating their love both for America and for Christianity. More charming children it is difficult to find among any class of foreigners in our country, and to know them intimately and personally is surely to love them. Nor will they forget the charming grace with which these Oriental girls and women served in the little tea room below.

Nothing speaks more eloquently of the devotion and courage of this Chinese Christian Church than that during all these years they should have been worshipping in the loft over an old feather store with no arrangements whatsoever for either Sunday

School or Church service. It is doubtful if among all the Congregational churches there could be found anything more forbidding than the equipment of that Chinese Congregational Church in Los Angeles. Last year (it seems providential now) their lease expired and they were driven out, and have been worshipping in the Sunday School room of the First Congregational Church.

And now comes the promise of new life, for plans have been made for a beautiful new church building, which it is hoped will take its place with the new union Japanese church now in process of construction. Property is being turned over by the Association for this project. Money is being raised, both among the Chinese and among the Americans in Los Angeles, and it is expected that within a year those who visited the Chinese Mission at the last National Council in its impossible and forbidding quarters will be enabled to enter the new Chinese Church splendidly and beautifully housed and adequately equipped.

One ought not to forget that in dealing with the Oriental we are facing a very different class of people from an aesthetic standpoint than perhaps any who come to us from any other part of the world. They have been used to beauty and aesthetic surroundings as well as comfort in their Oriental religious buildings, and yet here we have offered them nothing but the most meager and forbidding surroundings. One cannot look upon this picture of this Chinese Church and see the cultured, progressive, intellectual faces without realizing that for these as well as for us the best is none too good. It is hoped that this project will find many strong friends who will be willing to give generously for its completion.

* * *

IMPERIAL WIZARD! MUMBO-JUMBO!

THE Imperial Wizard is reported in the Klan paper as saying that: "America is a garbage can, not a melting pot. . . . When the hordes

of aliens walk to the ballot box and their votes outnumber yours, then that horde has got you by the throat. All of these folks of color can take

their place—they had better take it and stay in it when they get in it. . . . I am informed that every buck nigger in Atlanta who attains the age of twenty-one years has gotten the money to pay his poll tax and register, and that 6,000,000 of them are now ready to vote, and that these apes are going to line up at the polls, mixed up there with white men and white women. Lord forgive me, but that is the most sickening and disgusting sight you ever saw. You've got to change that. . . . Keep the

Negro and the other fellow where he belongs. They have got no part in our political and social life. . . .

To assure the supremacy of the white race we believe in the exclusion of the yellow race and the disfranchisement of the Negro. It was God's act to make the white race superior to all others. By some scheme of Providence the Negro was created a serf."

Will the sons of the men who answered Abraham Lincoln's call in 1861 now take the oath of allegiance to this bombastic charlatan!

* * *

School Echoes

WHAT OUR TEACHERS ARE SAYING IN THEIR CORRESPONDENCE

Willcox Academy, Vernal, Utah

THIS school was started by Congregationalists right in the heart of Mormonism with one teacher, one school room for all grades, in a small rented house. In three years, it had grown to be a school of three departments—primary, intermediate, and grammar. Then the missionary society built a good brick house. In a few years, a high school department was added, and the school rapidly gained prestige and influence. We have now seven teachers and a substantial seven room building with academic, commercial and domestic science departments. At first, the work met fierce opposition, but gradually began to be recognized, and now we have many students from Mormon families who are warm friends of our work. Some of our students come from homes out on the desert, twenty-five or even sixty miles distant.

Ours is the only school that fits its students for college without examination. We have students who are now attending the University at Berkeley, University of Utah, Salt Lake, and

Westminster University. The larger percentage of our graduates go to college or take business extension courses. Some are filling important offices. Two of the girls now attending Wheaton College were raised in Mormonism, and knew nothing of other faiths. Before they had finished at Willcox, they had both renounced Mormonism and declared their acceptance of the Congregational faith. They are both greatly interested in foreign missions. One very excellent family, the father of which is a nephew of Brigham Young, severed its connection with the Mormon Academy here in Vernal, and sent three fine sons to our high school department. This was a very courageous out-step on his part.

We never antagonize, and we never teach sectarianism. We claim only to be a Christian school, and so faithfully, so quietly, so steadfastly and persistently are we doing our work that it is effectually influencing this whole section of country, and so far this whole state.

Brewer Normal School, Greenwood, South Carolina

The outlook for this winter in the South for the colored people is about the same as last winter; the boll weevil

has destroyed the cotton; the dry weather the rest of the vegetation. Parents are often giving up what they

have in the way of stock to help their children through school. The people are behind in debt with the store keeper. We wonder how they will ever pay.

We encourage the boys and girls to come nevertheless. The parents bring sweet potatoes, canned fruits, such as figs, peaches, and berries. The girls at home put up all the fruit they can during the summer to help them through the school. It is very hard for the colored people to do other kinds of work than that to which they are accustomed, for they have picked cotton all their lives.

It was interesting the other evening to hear the different ways in which

they had worked to earn money to come to school, giving up everything in every way to come; they pay what they can in money. We give them every chance to earn what they can. Some do house work, some laundry work. On my return South, the first question was, "Will the good people North help us again this winter?" Then they began to relate their troubles. I was thankful as I unlocked my door that it was not empty. A barrel came, so I was happy to have something to offer. One old woman said to me, "You jes' do the best you kin where the good Lord puts you, and it looks like you got a happy feelin' in you all the time."

Elbowoods, North Dakota (Indian)

As you probably know, this school was started nearly fifty years ago by Dr. C. L. Hall, then a promising young architect in New York City, who decided that many could be architects, but not everyone could be a missionary. This mission site was located twenty miles from the site we now occupy. There were Indians living in villages with a stockade plan. Now they have scattered their homes here and there upon the reservation.

The chapel at Elbowoods is one of the places where Dr. Hall comes to hold services, as we now go each Sunday to one of four outstations. We hope for the day when we can have chapels in these places as well as native pastors. It is pitiful to see and hear some of these Indians, but if you could hear the tales of what they used to be you would feel that your efforts and those of other friends of the American Missionary Association are surely worth while.

Cubero, New Mexico (Mexican)

Perhaps I had better introduce myself to you. My name is Beatrice A. Tucker. My home is in Baldwinville, Massachusetts. My mother was born in Bulgaria, and was the daughter of one of the American Board missionaries in Bulgaria. At the age of fifteen, my mother came to this country, and has told us five children many stories of her experiences. Missionary interests have always interested me. The mountains here are

different from those I see in my home, but they make me feel as though I were in the mountains of one of the New England states.

This school is needed here for the education and religious welfare of the people. It began with the grandparents, and now we are teaching the parents. Their children and their children's children will be much easier to teach and more ready to step forward.

Trinity School, Athens, Alabama

We rejoice to see our high school girls each year more business-like, more self-governing, literally "growing in grace and knowledge." Individuals have always carried responsibility, but the rank and file also are showing improvement, and this while

the age of students is growing younger. Kindergarten has started our Athens children in school at an earlier age than they formerly started. Hence, they are more nearly of normal age for their grade all through the school.

You would scarcely believe that children here could start picking cotton at twenty-three months. One Congregational pastor's little girl, however, picked three pounds one day last month when taken to the field by her older sisters. Great was her delight at receiving a nickel when her sisters were paid off. (One cent a pound is a common price for picking cotton.) "That nickel is to be treasured until she is grown," says her mother, "to remind her that she began earning money in her twenty-third month."

Another interesting bit of statistics is the record of a dear old grand mother who died last year at eighty-three. She had been keeping house for herself and husband until within

a few weeks of her death. She was the devoted mother of thirteen children, seventy grandchildren, and twenty great grandchildren. Her husband, who is still living, is nearly ninety.

Let me mention one of the outgrowths of this school, a house-keepers' club with an average attendance every week of twenty-five members, enrolling, however, about seventy-five of the home makers. It is one of the most influential organizations among the Negroes of the town. Much civic improvement goes on under its leadership. Nearly every member of this club received his first schooling at Trinity, and it fills our hearts with pride to realize the far reaching results of our labors.

Tougaloo College, Tougaloo, Alabama

Tougaloo is one of the oldest colleges for colored students. Its grounds in pre-war days were a Southern plantation. The mansion here is a reminder of those days, and the frescoing of its walls is beautiful. Behind the mansion is a small building where present day students reside in what their ancestors knew as a slave house.

Last year was my first year here in this black belt. How often I thought how my own race had injured the race of my pupils. It made me sad to notice the signs of much repression not yet erased. How sensitive they were to a word of rebuke or to a smile. How pleasing the various shades of color were when one's mind was awake to beauty, and how wonderful the eyes. The night school brought the tears to my eyes as I went by, seeing the students who had worked all day and went to school at night because of lack of funds. On my return here, I passed countless shacks, homes of colored people. For miles as I watched, I was reminded of how much the race still needs in the way of uplift. I knew that not a few of our students came from homes and conditions like those which I saw.

After one brief year in Tougaloo, a student is never the same again. One of the boys remarked of his sister who is a new student, "No wonder she is confused for a little while, but here is not an evolution; it is a revolution." The parents of some of the young people here are Tougaloo graduates. The background of refinement which those boys and girls show is very evident and sure proof of the lasting influence of the institution. Some of the older students who have revealed their thought show a wonderful degree of magnanimity towards the white race unmixed with servility.

The time has not come when Northern philanthropy should decrease. What sacrifices many of these parents must still make that their children may have a high school education. How much the children themselves struggle, often staying out a year or two to work to complete their courses. If only we had student aid funds to keep the ambitious ones in school during the opening and closing months of the year, it would be greatly for their welfare. Many come a month or two late, and leave a month or two early because of financial reasons.

Rio Grande Industrial School

Recently, I was able to visit a family in their home. They owned a neat and pleasant four-room cottage nicely furnished and homelike, and a Ford. The young man is clerk and book-keeper in a general store, and is also village clerk of the little town. They have two little daughters and a son.

There is nothing spectacular about this little home, nor is it in itself unique, but is one of a number of little homes to whose development the Rio Grande School has contributed, and I think of it as one of the school's most valuable products. The story is as follows:

During the first year of the existence of Rio Grande Industrial School that is, eight years ago, there came to it a little orphan girl for whom there seemed to be no one to bring her up, so the school did so. She remained at school for eight years, and while she was not particularly quick in her studies she managed to finish the work of the first eight grades, and

learned to be a good housekeeper, to sew, to cook and to make good bread.

When she was in the sixth grade, a young man came to the school. He was twenty years old, but did not consider that it was too late to get some of the schooling which his father had not been able to give him when he was younger. He stayed two years, finished the eighth grade, then went to work saving his money. He took a business course by correspondence, and incidentally kept at it until he had finished it, although it took him five years. After completing the eighth grade, on the afternoon of the same day he was married to this young orphan girl. They had both for some time been members of the Congregational Church, and their marriage ceremony was performed by the minister who had received them into the church.

These are the people whose home I recently visited. It illustrates the same features of our work.

Girls' Industrial School, Moorhead, Mississippi

This year is hard for the colored people. The army worm and the boll weevil have put in a claim for their share of the cotton, and many months of hard work show very little result. This condition brings many of them to the sales room for clothes. If we should fill all the orders people leave with us, we should not have much time for other work. We have so many calls for families of seven children. Just now we have three families whom we are trying to clothe in order that the children may come to school.

We had been told about a church in the country where people attended on the fourth Sunday. Two of us decided to get out and meet them. When we arrived, it was a poor little shack of a church which also served as school building, but it was very evident that it was not the place meant for the service. We inquired

as to churches within reasonable distance, and were told of one where a large funeral was to be held that day. This did not commend itself to us. Then some one suggested Beulah Grove, and as we drove on I remembered that one of our last year's graduates lived in that section. We found the house, a neat cabin with vines growing over the pleasant porch and a yard bright with flowers. With her for a pilot, we found at Beulah Grove a neatly painted church set up in a pretty little grove, an intelligent minister giving a good, practical talk to an intelligent audience. The minister's wife had been the former teacher of three of our girls. We also met two of the older members of the congregation who had been in our schools. We are finding in this way and others how the influence of our schools is streaming out into the rural homes.

Student Echoes from Tougaloo College

WHAT STUDENTS ARE SAYING IN THEIR NEWSPAPER

"I Say Just What I Think"

IF you don't like a person what's the use of telling him so? It only makes him dislike you. We don't have to be blunt to be truthful. A person who prides himself on saying just what he thinks usually exaggerates that "think" until he doesn't believe it himself. Saying what we think is not the thing to think of, because most times such a person's mind is dwelling upon the bad that is in another person instead of the good. You can often see evil where it doesn't exist, but even if it already exists, what is the use of looking for thorns in a bush when it is full of roses.

Saying what we think is a check to our success in life. It tends to de-

stroy peace and has the tendency to assign to us enemies whereas there should be friendship between us and our fellow men. We can readily see it is to our advantage to keep to ourselves things which will hurt other people, and if such statements are true it is all the more reason why we should keep them to ourselves. We can never win people to our cause by making sarcastic statements. If we keep them to ourselves we may help ourselves to form a better opinion of other people and feel better toward them. We can say mean things about people, but what's the use? We can say good things about every one; why not do it?—C. H. Tenth Grade.

Disadvantages of Lying

There was going to be a party Wednesday evening at the home of one of my friends, and I had an invitation. Mother had said that I might go if I was very good all the week.

Monday my mother told me to go up town and get a yard of cloth like the dress she was making, and hurry back, because she wanted to finish it. I went to town, and coming back I passed by one of my friend's houses and stopped to dance. I only intended to stay about five minutes, but I stayed about a half hour. While I was there my father passed by and saw me, but I didn't see him. When I got home mother asked me why I had stayed so long. I told her the store was crowded and I had to wait.

She didn't say anything that day nor Tuesday, nor Wednesday morning nor Wednesday afternoon, but Wednesday night she let me dress, helped me with my toilet and told me to come on the porch for she wanted to talk to me. I sat down and she began. She told me how disappointed she was in me, and what high aims she had set for me. I couldn't imagine what she was talking about.

Then she told me she was talking about that lie I told Monday; she told me that she thought it would profit me more to sit down and think, than to go to the party, and that anyway she wouldn't know whether I had gone to the party or not; I might tell a lie. You can imagine how I felt.—M. H., 1923.

What Some People Have and Everyone Wants—Confidence

A man doesn't fail because he wants to; he fails because he thinks he has to. The reason he doesn't make a success is because he doesn't think he can. We heard talk of electric lights at Tougaloo two or three years back, but it seemed a dream

then. Why? We first thought of the money they would take. Why did we first think of the money? Because President Holmes would have to go to our friends in the North and ask for money to wipe out the large debt the school then had, and it

seemed impossible to think of electric lights with such a burden on hand. Just before Christmas if you had asked certain students when they thought electric lights would shine on the campus and in the various buildings, you would probably get the answer, "When my grandchild is about to finish here." When we think thus we have not *lost* confidence, we haven't gained it.

When the boys and girls were asked to raise two hundred dollars each to wire Galloway and Beard Halls and were told the amount on hand for the lighting fund and the amount needed, there was a new determination among us and we had confidence that the light would shine on us before long. The thermometer contest between the boys and girls was a test of confidence. If we

hadn't had confidence the red would have crawled up the scale like a snail; but because of strong confidence it ran up like a squirrel instead.

We may compare the electric lights to the rising sun. About an hour and a half before the day we can see the light of the sun in the East though we can't see the sun; it is a signal that the sun will soon be shining. A few weeks before Commencement we could walk into the church or Ballard Hall and see the electric light wires—a signal that the lights were to follow. Commencement is here and we are all enjoying a lighted campus.

Since we have gained confidence by this experience, we must not lose it, for when we lose confidence we have nothing else to lose. Yet lost confidence is something that can be found.

—H. P., 1924.

The Carpenter Shop

It is not difficult for us to see readily the growing importance of the work that is carried on in our shop. Upon entering one will find that there are about ten benches, each having eight drawers where each individual keeps his tools. Some of the things that we make are as follows: kitchen cabinets, regular office desk, the small private desk, electric lamp stands as well as other lamp stands, the extra fine book case, chairs, buffets, and many other of more or less importance. The splendid workmanship shown in our shop each day indicates

very strongly the future hope for better architects and builders. Even the least advanced in the shop show marked ability in the use of the various and somewhat complicated tools. Our shop is always open to inspection and we guarantee the furniture which is turned out. Our work follows the motto: "Take what you have and make what you want."

We all join in giving our instructor, Mr. Charles P. Bentley, full credit for his careful instruction which is leading to a higher scale of accomplishment.—R. M., 1924.

"Hit Hard"

Ever since I can remember I have had a series of serious and conscientious objections to manual labor, or anything in which I had to work hard physically or mentally. When I am at home this malady is not called by its technical or scientific name, but it is commonly known by all who know me as just plain laziness. In fact they are all very frank—decidedly so—and tell me I am lazy, each with a complimentary word (?) of course. This strange tendency to al-

low others to do all, or at least most, of the work was not inherited, but developed in the fifteen years—more or less—of my life. All the neighbors say my father is a hard worker, but it seems to me he is not a hard worker when I am with him. I quote an instance.

At the close of last school term I decided to come back next year and like a good business man took an inventory of myself. I discovered that my total acquired assets and

cash on hand amounted to just three dollars and three cents. This state of affairs was made known to my executive parent who calmly offered me a job under him helping to make cross ties. I learned later that I could have my Sunday afternoon off. But I am digressing.

Two men, a boy, and myself, were to make the ties while my hard-working father saw that they were made as nearly perfect as possible. My first assignment was to take a broad ax and finish a tie, which I proceeded to do in a manner suggestive of scraping the icing from a birthday cake, when a heavy voice behind me barked furiously two words: "Hit hard." The next time I raised the ax high in the air, closed my eyes and brought it down—hard. Ten of the fourteen inches of gleaming steel buried itself in the soft earth. I had missed the log completely. I felt rather than heard these stinging words of advice and compliment: "You lazy fool, grip that ax and hit hard!"

Needless to say I learned how to trim cross-ties successfully and my father's Sunday School vocabulary besides. Nevertheless, those two words imprinted themselves upon my mind, "Hit hard." No successful man will tell you his success was gained by "cake scraping" methods, but he will tell you that he won because he had worked hard, played hard, loved hard, fought hard, and prayed hard and had woven throughout all of this a wide streak of fairness, so if he lost what he aimed at he gained morally. Students of history know that Germany expected to win the Great War by two mighty blows, one to capture Paris, the other to crush Russia. Later Foch hammered the "Hindenburg Line" to shreds by a succession of mighty blows.

Men of note down through the ages have realized the lesson embodied in the two strange words, which I believe are a good enough motto for anyone—"Hit hard."—E. B., 1923.

An Experience—and a Point of View

Public opinion has many different sides, each view being a small but complete public opinion in itself. This is admirably illustrated even on as small a portion of the universe as is the campus of Tougaloo College. For example, there is a Beard Hall public opinion, a Galloway Hall public opinion, a Teachers' Home public opinion, and a Pope Cottage public opinion.

The permanent occupants of Berkshire are so few in number that we will consider it a nonentity in Tougaloo College public opinion. Hence an occupant of Berkshire may be permitted to give a few differences in viewpoint observed among some of the factors mentioned above.

On Beard Hall steps one day, the following remark was heard: "The latest thing in young men's caps and hats on this campus seems to be glue on the inside for they are never known to raise them."

A half hour later a boy made this

statement to another standing on the mansion steps: "A fellow scarcely dares even look at some of our young ladies now on meeting them for fear of being snubbed and no one likes to raise his hat to the back of anyone's head."

At another time it was rumored in Beard Hall that a certain group of boys in the Dining Hall was so dull. "When they do talk it is either to some one of themselves or to ask for something."

At about the same time, it was noised in Galloway that a certain group of girls was so "stuck up." "They don't even answer questions."

That week these two groups may have been at the same table. We won't say. At any rate it seems that if anyone would recognize the fact that there is more than one viewpoint from which to see matters, public opinion would be able to remedy some of the seemingly inevitable conditions.—H. H., 1923.

Tougaloo Enjoys a Delightful Visitor

On Wednesday, February fifteenth, we had a visitor who doesn't come to Tougaloo very often. She reached here in the morning about eight o'clock and remained until about twelve o'clock. While Miss Snow was here, every one agreed that we could not have had a prettier campus. The trees and flowers with snow on them looked very beautiful. A part of the walks had snow on them but in some

places it melted as fast as it fell. At twelve o'clock almost everything was covered. "Won't we have some snow balling this evening?" said one of the girls. But they didn't, because at one o'clock Miss Snow had disappeared and our beautiful decoration had vanished. We all thank Miss Snow for her visit and will be glad to welcome her back again.—I. J., 1925.

Proverbs

"Who ventures to lend
Loses money and friend."
A proverb that often is true,
But if you deny him
He'll say you decry him
And that is but losing him too.

"All work and no play
Makes Jack a dull boy."
Another old proverb has said
I've seen Johnnie play
His full share each day

And go to each class a "block-head."

"It's the stitch made in time
That always saves nine."

The most ancient of proverbs still
says,

But a stitch, although late,
May sometimes save eight,
Better try it for often it pays.

—E. N., 1923.



SAN FRANCISCO CHINESE NIGHT SCHOOL

THIRTY years ago Mrs. M. F. Green entered upon mission work for the Chinese in San Francisco as a teacher in the "Night School." We quote from her report:

Sixteen years ago a boy of fifteen years of age entered the school. He was from China with his parents—having been landed but a few days before. I taught the boy his alphabet; he was exceedingly anxious to learn and was never idle a moment. His mind seemed like a sponge—imbibing and appropriating to itself every bit of knowledge. It was not very long before he began to speak English; often he would bring me his compositions for correction. This I did, explaining just why the corrections were made. He made mental notes and remembered. So he went on, going through book after book. He also entered the Oriental Public School. But there came a time after he had united with the Church when he met with so much persecution at

home that he had to go to work and support himself. He went to the country, found work and kept on with his school, eventually graduating from the high school. He then entered the University at Berkeley, from which he graduated this summer receiving the degree of Doctor of Philosophy. He has been given a position in the University as instructor in Higher Mathematics. He also keeps his place as principal of the Berkeley Evening Mission School, in which his good wife assists him.

Another young man—Christian also—whom I had the pleasure of teaching is now in the University in his third year and doing well. Meeting him a few weeks ago, he said, "Mrs. Green, don't forget that you taught me my A, B, C." "Oh, no, indeed," I replied, "I haven't forgotten." "I am proud you were my teacher," said he; for which I thanked him, feeling happy that he appreciated my humble efforts.

THE A. M. A. TREASURY

IRVING C. GAYLORD, Treasurer

We give below a comparative statement of the receipts for January and for the four months of the fiscal year, to January 31st.

RECEIPTS FOR JANUARY

	Churches	Sunday Schools	Women's Societies	Y. P. S. C. E.	C. O. M. &c.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1922...	51,787.43	1,437.29	8,154.36	373.91	34,461.35	96,214.34	7,265.46	103,479.80	5,640.88	109,120.68
1923...	51,815.57	1,225.59	8,706.64	77.68	40,377.78	102,203.26	3,505.89	105,709.15	4,220.83	109,929.98
Inc....	28.14		552.28		5,416.43	5,988.92		2,229.35		809.30
Dec....		211.70		296.23			3,759.57		1,420.05	

RECEIPTS FOUR MONTHS TO JANUARY 31

Available for Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Y. P. S. C. E.	C. O. M. &c.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1921-22	89,635.10	2,239.79	13,495.74	596.31	55,829.17	161,796.11	3,446.43	165,242.54	18,876.84	184,119.38
1922-23	87,900.19	2,166.87	14,035.08	179.99	64,680.01	168,962.14	2,821.20	171,783.34	17,868.19	189,651.53
Inc....			539.34		8,850.84	7,166.03		6,540.80		5,532.15
Dec....	1,734.91	72.92		416.32			625.23		1,008.65	

Designated by Contributors for Special Objects, outside of the Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Y. P. S. C. E.	C. O. M. &c.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1921-22	1,289.21	691.78	1,241.62	192.15		3,414.76	21,535.17	24,949.93		24,949.93
1922-23	829.49	709.67	1,458.55	81.75		3,079.46	15,797.68	18,877.14		18,877.14
Inc....		17.89	216.93							
Dec....	459.72			110.40		335.30	5,737.49	6,072.79		6,072.79

SUMMARY OF RECEIPTS FOUR MONTHS TO JANUARY 31

RECEIPTS	1921-22	1922-23	Increase	Decrease
Available for Regular Appropriations.....	184,119.38	189,651.53	5,532.15	
Designated by Contributors for Special Objects.....	24,949.93	18,877.14		6,072.79
TOTAL RECEIPTS FOUR MONTHS.....	209,069.31	208,528.67		540.64

FORM OF A BEQUEST

"I give and bequeath the sum of dollars to The American Missionary Association, incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write The American Missionary Association.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY

Scappoose, Oregon, has recently secured for the comfort of its pastor and his family a cosy parsonage at a cost of \$3,000.

* * *

Skowhegan, Maine, Federated Church, has recently rededicated its renovated church edifice, including eleven beautiful memorial windows.

* * *

Webster Groves, Missouri, First, has completely remodeled the interior of its house of worship, added a vestibule annex, and rebuilt its organ, all at a cost of about \$40,000.

* * *

Millbury, Massachusetts, First Church, has voted to install in its church a new organ at a cost of \$6,500 as a memorial to the Rev. George A. Putnam, who was for forty years its pastor.

* * *

Eugene, Oregon, has sold its old building to the Adventists and is moving to a fine site near the state university. It will thus be in a better situation and reach its student Constituency as well as those of the local community.

* * *

Portland, Oregon, Pilgrim Church is rejoicing in a fine new parsonage which has recently been completed at a cost of \$4,500. More than one third of the churches in Oregon have now provided such houses for their ministers.

* * *

Hyde Park, California, a suburb of Los Angeles, has recently dedicated a Bible School building, the gift of one of its members. It is connected with the Church by a covered archway and has fourteen classrooms besides the auditorium.

* * *

An old time parsonage in Connecticut, having done service for a century and a half, is no longer needed for the shelter of a pastor's family, and has been sold for a garage. Its substantial walls make probable its continued usefulness for a good many years to come.

* * *

Minneapolis, Minnesota, Morningside Church, has recently dedicated the first unit of its new building. The basement is at present used for Sunday School and community service. The main floor, intended eventually for the Sunday School, is for the present the place of worship until the new auditorium is completed.

* * *

Honolulu, Central Union Church, under the leadership of Dr. A. W. Palmer, has recently laid the corner stone of a beautiful Colonial Church, designed by Ralph Adams Cram of Boston, which they hope to complete by next Christmas. A parish house is also planned which with the parsonage (already completed) and the church will occupy a beautiful old garden of eight acres, adorned with many fine trees and tropical plants.



Housing the Church Program

By Malcolm Dana, D.D., Director Department of Rural Work

THE great limitation of the average country work is its lack of equipment. The real tragedy is that what equipment there is does not fit the actual needs and opportunities of the community. Since the church building actually conditions the effectiveness of the whole church program the logical procedure is always from survey to service.

The material below is a digest of Chapter I of "Planning Church Buildings," by Tralle & Merrill, Judson Press, and used by their permission. The building plan by McIver and Cohagen, of Billings, Montana, is for a \$19,000 community church building which will visualize the modern plant made to fit community needs. A similar plan for a church costing about \$10,000 has also been used.

Building for the Needs of the Church

1. Build the plan around (a) the present actual needs, and (b) the probable future needs.

2. Develop a plan which will house the program; therefore decide—

- (a) What is the church program?
- (b) What is the church here for?
- (c) What is the church trying to do?
- (d) What more ought the church to attempt to do?

3. Have in mind the objectives—

- (a) to save souls;
- (b) to develop intelligent, useful, socialized Christian life;
- (c) through a three-fold program of

Teaching: instruction, worship, association.

Recreation: play, entertainment, association.

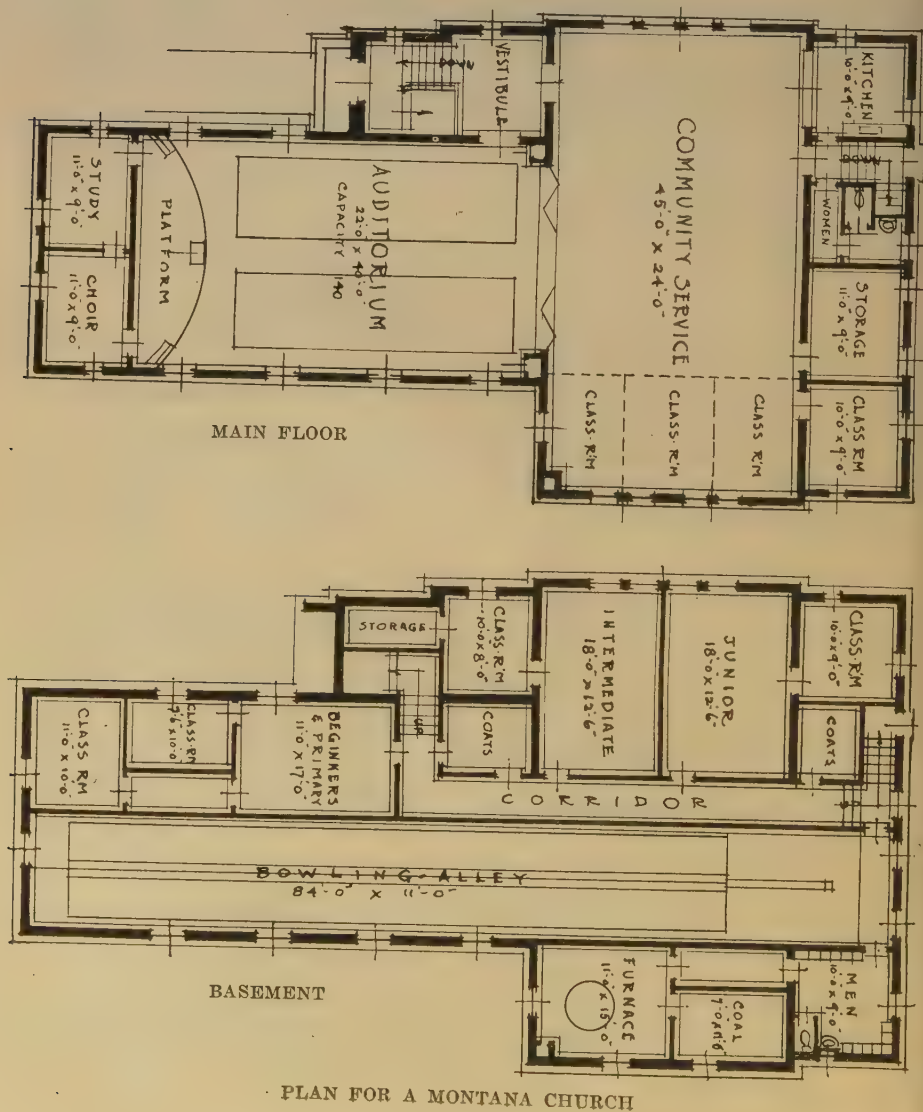
Service: giving, doing, approving.

4. Remember that a building planned to house the program costs less than one without recognition of an adequate church program.

- (a) An adequate program, clear vision, and strong faith in the future constitute a powerful combination in appealing to the imagination and generosity of a community and to the favor and cooperation of God.
- (b) A worth while church building will prove a good financial investment in its power to attract intelligence and resources.

- (c) It is wise to move cautiously to build one unit at a time beginning usually with the educational unit, but with the whole plan in mind from the beginning as a determining factor.

5. Advise with the Church Building Society, choose the best available architect, beware of the architect with ready-made "stock plans" which are dear at any price. Remember that every new church building is



a new problem in ecclesiastical architecture.

6. Methods for building—

- (a) Report findings of a "survey" and study of the parish to a thoroughly advertised meeting of every one interested in the possibility of an adequate church building.
- (b) Give a concise summary of community needs, a program which will meet them, and a tentative sketch of a building which will house them.
- (c) Make clear the possible cost.
- (d) Decide on cost of building, cost of site, and vote to buy and build.

- (e) Appoint or elect a thoroughly competent and representative building committee on the basis of interest and intelligence, and not on the basis of age, wealth, or official position merely. Have committeemen carefully selected because of actual fitness for the part they will take on sub-committees for (i) financing the proposition, (ii) building the church, and (iii) interior furnishings.

7. Decide on methods of canvassing for funds and proceed. Rouse the interest of the people and push for the goal.



Make Your Church Attractive

By Secretary Charles H. Richards

WHEN Canon Farrar left Westminster Abbey to become Dean of Canterbury he preached a farewell sermon in St. Margaret's parish church of which he had also been the rector. The fine old church across the street from the Abbey, which rather dwarfed it, was packed with people who listened eagerly to learn how a forlorn and hopeless enterprise could be transformed into something vital and vigorous.

It had a forbidding approach. Its portals looked grim and dismal. The grounds around the church were barren and unsightly. The new leader summoned his parish to join him in completely changing the outward aspect of the place. Unsightly objects were removed. A beautiful lawn was developed. The surroundings of the church became a lovely garden. The frowning doors were set wide open as with a smiling welcome.

Inside, as well, the church was put into "spick and span" order. Good housekeeping was made evident, and everything was put at its best. They had not much money for the music,

but they got together one of the notable choirs of London, sixty men and boys, beautifully trained. The men were all volunteers, making this service their contribution to the cause. The boys were held by the payment of about a "tuppence" a Sunday and such other privileges as the church could give them. There was plenty of music in the service, five hymns which everybody sang, the psalms chanted, but no anthem.

Everything was done to make this preeminently a people's service, and as the famous preacher gave his best in the pulpit, and often had the best pulpiteers of England and other countries to give their message, the old halfdead church took on new life, and for years became one of the crowded places of worship in the great metropolis.

An Inviting Exterior

There's a hint for us here. What was done at St. Margaret's can be done anywhere if we take pains enough. In solving the problem of church attendance take a look first of



CONGREGATIONAL CHURCH, SHELBY, MICHIGAN

all at things outside. Are the grounds well-cared for? Do they seem like the surroundings of a refined and cultured home, or are they unkempt and shabby as though the people to whom they belong lacked taste and energy? First impressions count for much, and if the church lot looks desolate and forbidding it will discourage churchgoing. Every church should have a House-Committee one of whose duties every spring should be to transform the church lot into a garden of the Lord, with well-kept lawns and blooming plants and shrubs. If the approach to the sanctuary is made beautiful it will add something to its drawing power.

Take a look at the building itself. Is it in good condition? Does it have an inviting aspect, wearing a welcome upon its face? Are there signs about the door, telling the names of church and pastor, and giving some hint of what may be expected inside? Is the entrance gloomy at night? The children of this world are often far ahead of the church in making the entrance to the movie, the theatre or the concert hall attractive. They make the place brilliant with glowing lights. One can see the place blocks

away. The good things to be enjoyed within are blazoned forth with electrical splendor. The invitation to enter sparkles with beauty.

In striking contrast to this, the church in the next block often looks dour and unfriendly, the entrance being lit chiefly by a street light on the edge of the sidewalk. No brilliant and beautiful electric lights burn into the consciousness of the man on the street that here is one of the leading institutions in the world soliciting his presence. The dark doorway seems to say "Grope your way in here if you must, but don't expect too much." The forlorn aspect of too many churches is discouraging and it is not strange that many pass them by because their appearance repels rather than attracts. Turn on the light! Do not obscure the real attractiveness of the church by a mask of darkness. One need not go to extremes in the matter of lighting, but a bright church entrance wins people.

Step into the vestibule. How does that impress you as people are gathering for the service? Does it seem lonely? Recently a New York newspaper sent out seven reporters to churches of as many denominations to

test their spirit of friendliness. The men wore old clothes, no overcoats, collars turned up, rough caps, flannel shirts. One of them attended Broadway Tabernacle, and as he stood shivering on the steps, a young lady greeted him and urged him to step inside out of the cold, saying "I'm sure you'll like the sermon." He found the vestibule alive with people radiating good cheer. An officer of the church greeted him with a cordial handshake, and passed him on to an usher who gave him a good seat. Young ladies in the pew found the hymns for him. After the service, people that sat near him gave him the glad hand, and hoped he would come again. This sort of organized welcome to which the whole church was evidently committed seemed to him one reason why great congregations gather there. It helped him to appreciate the service and the sermon.

In the Place of Worship

When it comes to the service much depends on the minister, but much also depends on the congregation. What may the layman do toward making the service attractive?

He can be there on time. He will not compel people to crane their necks to look at him as belated he strolls down the aisle. The preacher prides himself on always being at church on the minute, ready to begin the service exactly at the appointed hour; the layman hinders rather than helps when he strolls casually to his pew five minutes late.

He can help by entering with reverence the place of worship. Once seated, he will bow his head and salute his heavenly Father with a brief prayer asking a blessing upon his own life, upon the minister, and upon all the people.

He will be hospitable. If a stranger is shown into his pew he will not freeze him with an icy stare, but greet him with friendliness and make him feel at home. If more come than can easily be cared for he will cheerfully

surrender his seat that the transient visitors may be sure of a hearty welcome and wish to come again.

He will participate heartily in all those parts of the service in which the congregation is permitted to have a voice. He will join earnestly in the responses and unison recitals. He will let his voice be heard in the Lord's Prayer and other devotional exercises for common use. He will sing with delight the songs of Zion which express the praise which rises like incense before the throne of the King of Kings. A silent or half-hearted congregation paralyzes interest and weakens worship.

He can fix his eyes on the preacher as soon as the sermon begins and listen intently. That will double the value of the sermon. Electric force darts from the eyes of the eager listener to the heart of the speaker when the latter finds all eyes focussed upon him. It adds immensely to the power of the sermon.

He will sit quietly for a moment of silent prayer after the benediction. This will seem like the heavenly Father's handclasp.

He will greet cordially his fellow-worshippers when the assembly breaks up. Friends and strangers alike will have fraternal recognition. He is God's child making everybody feel at home in the Father's house.

The minister's part in making the church attractive we will take up at another time. But every member may have a share in the good work. A score or a hundred eager workers, loyal helpers of their leader, with a genius for friendship which they make everybody feel, letting the gospel shine out through face and conduct, will make the church a mighty magnet to draw many within its doors.

Make your church attractive! This is a form of Christian service which may enlist the efforts of all, young and old, rich and poor. It is a task which belongs to the layman as well as to the minister.

A Unique Experience

OCCASIONALLY one finds a minister who has no gift with tools. He cannot drive a nail without hammering his thumb. The language he uses to express his feelings on such an occasion is not in his usual pulpit style. He thinks of the imprecatory psalms and tries to keep within their limits.

On the other hand one sometimes finds a man whose native aptitude and trained skill make him a natural church-builder. Such a one is the

Church, Madison, Wisconsin, where an admirable house of worship was erected under his supervision. From Plymouth he went to Pilgrim Church in the same city, where for more than four years he has ministered to a devoted people.

As himself one of the craft, of course Mr. Harris held a union card. He belonged to the Madison Federation of Labor. He was the representative of labor on the Madison School Board. When he was about leaving

Madison for a farewell meeting was held in Pilgrim Church under the auspices of the Federation. The laboring men provided the three speakers and the Federation was there in a body.

It is not strange, then, that when Mr. Harris decided some time ago that the parish house annex of Pilgrim Church ought to be remodeled, so that it could better meet the social and recreational needs of

the community, yet did not quite see how he could finance it, his labor-union took the matter in hand and donated their services for all the work. They included Protestants and Catholics and men of no church at all. But such was their enthusiasm for this Friend of Labor, who though a parson is one of themselves, that they gladly gave themselves to the work. This is indeed a unique experience.

Mr. Harris has now gone to be pastor of our Congregational Church in Baraboo, Wisconsin, organized sev-



PILGRIM CONGREGATIONAL CHURCH, MADISON, WISCONSIN

Rev. Henry Harris, recently pastor of our Pilgrim Church in Madison, Wisconsin. Himself the son of a carpenter, he early gained an expert knowledge of that trade. Trained in a blacksmith's shop, he became master of that craft also. A thoroughgoing mechanic, he dedicated his expert skill to the service of the churches in the Christian ministry. He carried through building enterprises in Lyons, Colorado; Moline, and East Moline, Illinois; Cherry, Illinois; and East St. Louis, Illinois. In due time he found himself in Plymouth

enty-five years ago, which worships in a very attractive church edifice built thirty years ago. He will tie the laboring men of that city to him-



GROUP OF UNION MEN, ALL DENOMINATIONS, WHO REBUILT SUNDAY SCHOOL BUILDING

self by a very close bond, as he has everywhere else. He will win the hearts of the other people also. The boys will like him because with his mighty thews and muscle he is likely to be the premier athlete of the town. The community will count him an asset because he will always be working for the welfare of all. On terms of cordial fraternity with all the other ministers, his own people will look up to him as the bishop of Baraboo and gladly follow his lead.

This church in Baraboo, whose pastorate Mr. Harris has recently assumed, has just been celebrating its seventy-fifth anniversary. Both town and church have had a remarkable growth in the three-quarters of a century since the handful of charter members banded themselves together to launch the little church. None of them are left to tell the story. They have passed on from the church militant to the church triumphant. Others who knew of their pioneer hardships and sacrifices described those early years, and told of the growing numbers and the widening influence of the faithful company in the expanding church. They counted up the pastors who had served them and thanked God for them. They

spoke of the young people who went from that mother church to be pastors and teachers and Christian workers.

Fortunate is the pastor who has such a field and such a force to work with. But sometimes he will grow weary and must needs take his young people on a picnic for rest and refreshment. And he will find suitable places close at hand. Perhaps this pastor will lead his flock out to Devil's Lake, near the little city, a beautiful bit of water at the foot of a picturesque bluff. On his way to the summit he may stop to kill a rattlesnake or two, if, as in the old days, they still nest among the jagged rocks at the foot of the hill. Or he may take his flock across country a few miles to the "Dells" of the Wisconsin River, where the broad stream is suddenly narrowed to force a passage through obstructing bluffs, and the swirling flood rushes on like a young Niagara.

But whether in the pulpit or in the picnic he will still be the church builder. Elsewhere he built with brick and mortar to make a sanctuary in which men might worship; here he will build with human lives, bound together by mutual ideals and Christian purposes, into a temple of the Spirit.



CONGREGATIONAL CHURCH, BARABOO, WISCONSIN

THE CONGREGATIONAL EDUCATION SOCIETY

The Real Task of Religious Education

By Frank M. Sheldon, D.D.

TWO things are involved in the religious education process. First, there must be an aim or a goal, and second, there must be agencies for realizing the aim or reaching the goal.

But the aim of religious education is to make Christians. It is to draw out and unfold the lives of youth in accordance with the spirit, purpose and program of Jesus. The real goal is to bring people into Jesus' way of life, in which they possess the same purpose which dominated Jesus, and are guided by the same spirit. The real Christian puts first the things which Jesus put first. Thus, walking in Jesus' way of life, we come into oneness of life with God the Father.

The Agency

The agency for realizing the aim of religious education is the Christian Church. This is the special task for which the church exists. Many other agencies contribute to this end, but their contribution is made largely because the church as the supreme agency has influenced the life of these other agencies, and thus made them helpful to this end.

The Time Element

But this Christian Church gets, at the most, only three to five hours a week of the youth's time, and even of the adult's time. There are a hundred and sixty-eight hours in a week, and wherever the youth whom the church seeks to mold may be during that time, he is being molded by the influences which play upon him.

Suppose we allow ten hours a day for sleep. We still have ninety-three

to ninety-five hours remaining, in which the youth is under other influences, against the three to five hours of direct church influence.

Religious Education and Life

Any one who has thought at all deeply or observed life at all closely knows that we cannot separate education, particularly education in religion and morals, from life at any single point. Every place where our boys and girls touch elbows with other boys and girls they are being influenced and their lives molded. The more we study educational forces the more we shall be convinced that personal factors are supreme both in the matter of instruction and of influence.

In short, this religious education process goes on in a real world and in a world that can hardly be called Christian. If this world of ours was fully Christian, then everywhere our youth go they would come in contact with influences which pull for, rather than work against, the Christian ideal.

But some one says, "The church can teach what is right and the Christian home and the lives of Christians will back this up, so that Jesus' way will demonstrate its superiority over world ways, and our youth will thus be won to Jesus' way." Would God that it were even so, as it surely should be!

Is the Church Christian?

This opens pointedly the question, Is the church Christian, and how far are we church people Christian? It is so easy to call ourselves Christian,

and apparently equally easy to be almost any distance from the reality.

What is it to be Christian? Is it to know the Bible? Is it to accept a particular creed? All of us know people who both know the Bible and accept a sound creed but who are not really Christian in their lives.

Christianity is Jesus' way of life as he lived it and taught it, and his effort to bring us into the same way. To be Christian involves his attitude to God the Father and his attitude of good will toward all men. Recognizing God as the Father of all mankind and that toward all the children of the Father the attitude of good will must be maintained at any cost is what it means to be Christian. It means to treat men as God treats them.

That is exactly what Jesus taught we should do in the Sermon on the Mount, and in fact in all his teaching. We are to love one another as he loved us, and he proceeded to indicate that that kind of love would evidence to the world that we are his disciples. He indicates that if we want to be sons of God we must even extend that love to our enemies.

But some one replies, "It is foolish to think of applying those ideals literally, of actually trying to live by them." I wonder if we realize that that is sometimes equivalent to saying that Jesus was a fool. In so far as we take that attitude it certainly means that whatever our professions or our creeds may be, we are practically unbelievers. It means that we do not believe that Jesus and his program are to be taken seriously. It is a bit strange that some of us do not realize that because we have followed what the world considers wise and rejected these hard sayings, which are of the very essence of Jesus' teaching, our civilization has been on the brink of the abyss.

How much do we really believe in taking the same attitude to folks which Jesus took? What price are we willing to pay that we may be true

ourselves to Jesus' spirit and program?

But another says, "That may be all right for the home and for personal relations, but in the great world of affairs it must be discounted." It should be increasingly apparent to all that it is no longer possible to isolate personal life and home relations from the industrial, social, political, and racial questions which are constantly intruding themselves.

At What Cost?

Jesus certainly made it clear that love or good will was to dominate and guide the Christian, even though it meant any amount of sacrifice. Judged from this point of view, how much does our Christianity mean to us?

Suppose we love or exercise good will up to the point where it begins to touch the pocketbook by cutting into profits. If at that point we surrender our Christian ideal that we may continue to make money, are we not squarely face to face with Jesus' statement, "Ye cannot serve God and mammon,"?

Or suppose we are willing to live by the ideal of good will to the point where it means that we must stand in our community, sometimes in our own family, for an unpopular cause, and because of this we cease to be governed by good will and take the popular attitude. About how much does Christianity of that kind mean, and how far will it ever go toward changing the attitude?

These are but samples of what might be illustrated with concrete detail from every walk of life.

The Crux of the Matter

All that has gone before is for the purpose of bringing clearly into view exactly what the church must do as the chief agency for making life Christian even in the case of those who constitute its own membership.

The Home

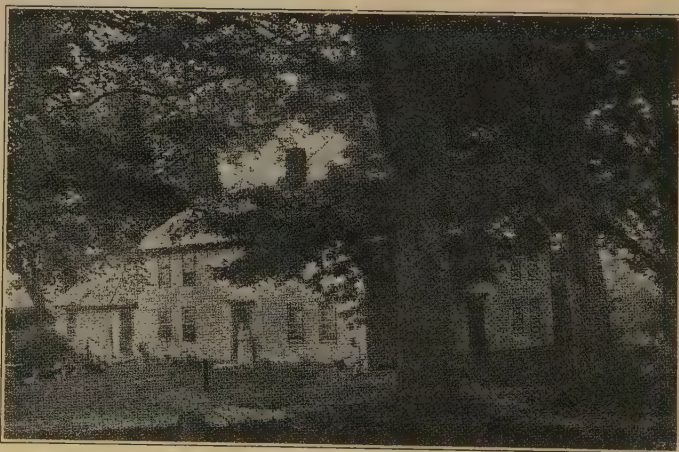
The greatest ally of the Christian

Church should be the Christian home. Into this home a child is born. It does not know anything about itself or about its world. It is a little voyager from another sphere, and the parents are the pilots. All its first impressions of life, all its first interpretations as to life's meaning come from the parents or the nurse or from other people who may be caring for it or coming into contact with its life in the home.

From the very beginning the child absorbs the atmosphere about it.

for the child by the life and atmosphere in the home, where the child spends, including its sleeping hours, an average of fifteen hours a day for the first sixteen years of life? The life, even in a home where the parents are members of the church, may say to the growing child, "Christian ideals are first and of supreme importance," or it may say by the daily attitudes, "Christian ideals are secondary and of relatively little importance."

Suppose we are making the family



Seven generations of Congregationalists have grown up to Christian manhood and womanhood under this sheltering roof. But whether of an "old family" or a new, under an "old homestead" roof or a sod roof on the prairie, that which counts is the "little democracy of God where all are learning to be Christian by unselfish cooperation."

Trust, kindness, sympathy, understanding, cooperative life in the home help to determine from the very beginning the development of this imitative, plastic, moldable life.

A little later this life goes out of the home into the church, where it is taught about God the loving Father, about love as the best way of life, about Jesus as a friend and saviour whom we should seek to be like.

But just to what extent is this teaching in the church confirmed, supported and concretely illustrated

budget and the children of the home have a share, as they should, in this task. What will they find as to the estimate put upon the church and that for which the church stands in the average church home budget? In the average Congregational Church home budget they would find not more than three per cent for this greatest of all institutions. What will they find in conversation around the table and in attitudes expressed in other ways along the line of loving one's neighbor as one's self? What

will they find with reference to the home life becoming a little democracy of God where all are learning to be Christian by unselfish cooperation to make the home life happy and successful?

And now the youth is going to college. What impression does he get from the home as to the real reason for going to college? It is hoped that the son or daughter will marry successfully. What does successful marriage mean—that the young man has strong character, fine habits, that he is clean, manly, sympathetic and generous in his attitude? Or that either of the parties has social ability, wealth, even though the young man or woman lack all the elements of a truly Christian life?

In short, what ideas of success and of failure will the average youth find in the church home? Will the idea be a Christian one after the model of Jesus or a pagan one from the model of the world?

At Play

This boy or girl spends an average of four to five hours a day in play with other children, during most of which time they are under no supervision. To about what extent does the average unsupervised play of boys and girls make for Christian ideals? Those who have had experience know that play may become one of the finest instruments for reinforcing all the best ideals in our Christianity. But that this may be so, it is necessary that some adults take the time to play with the children.

The Public School

One would suppose, from the attitude of many of our adults toward public school, that it is not really a very important factor in determining the life or attitudes of their boys and girls. But how is it possible for youth in this plastic period to spend three to five hours a day with teachers and with pupils from other homes without having their lives tremendously

influenced by these contacts? If Christian people were alive to the significance of our public school life, even in the matter of determining the character, they would give the schools a cooperation and support far beyond what the schools receive at the present time.

College and University

A few of our youth have the privilege of going on to advanced schools. At the present time many people are critical regarding the influence of these schools. But these institutions are part of our total American life. Their standards and ideals are doubtless on the whole better than those in the average American community. And even if our Christian colleges go a long distance toward teaching Christian ideals and applying them to industrial, social and political life, to what extent will the youth, as they go back into the home from the college, or out into the industrial or political world, find the ideals received in school reinforced by what they find outside?

The fact is that from sixty-five to seventy per cent of the youth going to most of the colleges and universities in the United States are members of churches and come from church homes, and yet the testimony from school authorities is to the effect that the majority of these students come without adequate undergraduate background. Most of them have very little conception of the meaning of education and thus are hardly fitted to take advantage of what the school offers. Many of them are there for a good time, for a smattering of social culture, and because it is the proper thing.

On the other hand, in some of these schools we find many instances where the ideals of Jesus are discounted and even scoffed at.

Thus again, to what extent do these other agencies reinforce, or on the other hand, negative the ideals of Jesus which the church seeks to teach?

Industrial and Political Life

He would be a courageous man who would today dare say that industrial and political life in America tends to strengthen the bonds of brotherhood and good will. Large numbers even of church people are openly saying that Jesus' ideal of good will has no place in the industrial world. Theoretically they are not so likely to say this about politics, but practically there is probably less room for Jesus' attitude in the present-day political world than in the industrial.

Inter-Racial and International Life

When we come to inter-racial and international relationships, we find large numbers of our so-called Christian people taking attitudes which are almost wholly selfish, which ignore or scout Jesus' ideal of good will and brotherhood. Many of these people seem to think that it is less reprehensible for a nation or a race to be selfish than it is for an individual to be so.

Here again we are face to face, as we are all along the line, with the actual world situation as the church must face it in endeavoring to develop people who make the will of God the supreme law of their lives.

In short, the church cannot do its work in a hothouse where those whom it would lead into Christian ways are protected from the adverse winds which blow across our every-day pathway. The church is squarely up against conditions in the group life in which boys and girls and youth and men and women share, which often

ignore and many times repudiate that which the church holds sacred, and the program for which the church stands.

Thus the church which plans a real religious education program simply faces the whole of life. It must seek to develop a Christian group to whom Christianity has such significance that they stand for its program and its ideals at all costs. They must seek to carry these into the dusty level of the common day, and there seek to build a social order which pulls for brotherhood and the kingdom of God rather than against these.

The Church

Again we must ask, Is the church fit for this task? Is its life sufficiently vital and Christian? Is the emphasis of the church upon the great essentials of our Christianity? Or are many of our churches teaching what is partially pagan? Is the church exercised about many small, unimportant and often selfish issues which are largely a matter of individual judgment rather than about the great essentials of our Christian faith?

Finally, then, in a religious education program the church faces the task of making itself fully Christian and so powerfully Christian that it can permeate home, play, school, industry, politics, inter-racial and international relationships with the spirit of its Master. As the church succeeds in this it will be developing, in the world, forces which increasingly support it in the growing task of building the kingdom of God.

COMPARATIVE STATEMENT

RECEIPTS FOR JANUARY 1923		Churches and Individuals	W.H.M.Us.	Legacies	TOTALS
	This year.....	\$38,140.00	\$2,231.00	\$855.45	\$41,226.45
	Last year.....	32,488.00	2,997.00	777.00	36,262.00
	Increase.....	\$5,652.00	.....	\$78.45	\$5,730.45
	Decrease.....	.....	\$766.00	.....	766.00

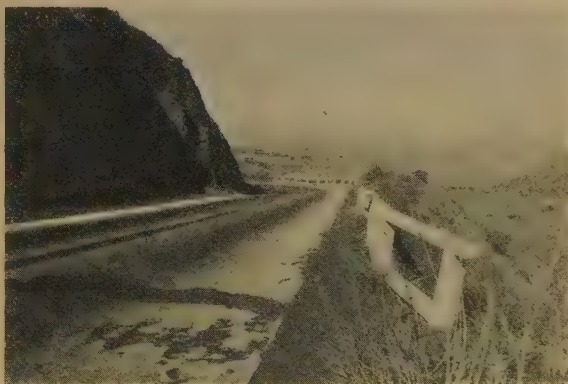
The CONGREGATIONAL SUNDAY SCHOOL EXTENSION SOCIETY

Along the Sunset Trail

By Extension Secretary W. Knighton Bloom

THE program of the Congregational Sunday School Extension Society includes the organization through its field workers in the missionary states, and in cooperation with the representatives of other states, of activities in city, suburban and rural communities.

As an outstanding illustration of united work, united resources, and united workers, a three-fold piece of Christian thinking, far-reaching vision, and constructive enterprise, has been the



ON THE TRAIL TO SANTA SUSANA

order of events in Southern California, where under the direction of Superintendent George F. Kenngott, some cooperative activities are being carried on between the state and national societies.

Illustrating what could and should be done to a larger extent, in and around great city centers, for the advancement of Christian ideals and the promotion of our Congregational fellowship, a program of Church Extension is in operation in Los Angeles and the adjacent territory, which includes vital Sunday School interests.

Out on Wiltshire Boulevard there is to be a cathedral church for the large and steadily growing commun-

ity. Architectural ideals will be used to stimulate worship and the whole plan worked out to set forth the purpose of the Christian Church. Meanwhile Sunday morning services are being held in the Ambassador Hotel Theater, where though "movies" could not be made a

financial success, audiences of six hundred people gather regularly. The Church School is in two sections, a League of Youth enrolling one hundred gathers at the place of morning

worship, the other department meeting in the Wiltshire Center, a beautiful building which will ultimately be used exclusively for the minister's residence. This property, together with a fine corner site for the church edifice and parish house, has been secured by the State Conference. Already the membership is one hundred and fifty, with a Church School enrollment of two hundred. Dr. Frank Dyer is the minister leading this new enterprise.

Twenty miles distant, in a thriving section of Long Beach, energy, enthusiasm, and efficiency have made possible the organization of the Atlantic Avenue Church. It is housed



ATLANTIC AVENUE CHURCH SCHOOL

in a \$36,000 property, also purchased by the State Conference, and directly opposite the High School where 4,000 day and 2,000 night pupils are enrolled. Sixteen weeks from the day the first service was held, the Church School number a hundred and forty. On December 22, 1922, over a hundred united in the charter membership of the church, and the parish house is not large enough for the growing Sunday School. Rev. William Reynolds Marshall is the pastor.

The contagion of doing things reached out during the same period to Santa Susana, forty-five miles distant from Los Angeles, where out in the mountains, in the midst of fine

rural surroundings, a community work was inaugurated and approved by the Interdenominational Council, became Congregational in its fellowship, and is meeting a real need along definite Christian lines.

Dr. Luman H. Royce, Director of City Work for the Church Extension Boards, is now in Southern California, advising and aiding in the development of these new interests and in the planning of other work. Just what does such a forward movement mean? Surely it stands for the magnifying of the spiritual ideal; exalting the value of the things we live by; uplifting the standards of the Kingdom as outlined by the Master.



OUR FIRST FIVE YEARS

THE first five-year period of The Congregational Sunday School Extension Society, the successor of The Congregational Sunday School

and Publishing Society in extension work, is an accomplished fact. The five years have been marked by a steadily growing program, in connec-

tion with which it has been our aim to do a constructive work.

The reorganization took place at a time when a new order of service was being called for, touching our Congregational activities generally, and the time was opportune for the inauguration of a program far-reaching in its character.

A wide and varied ministry has been exercised and the response has been heartening. Many vital problems have been dealt with. The period has been one of strenuous but fascinating detail work. The underlying motive has been, not how big, but how much worth while. Hence there has been a real passion for Christian achievement.

Beginning its activities in 1918 as a definite part of the three-fold program of the Church Extension Boards, with an administrative and field force numbering thirty-nine, it enrolled in its service for 1922, 104 National, District and State workers. The first year's income amounted to \$35,700.50. For the year just closed the total receipts were \$91,628.31.

During the five-year period, in ad-

dition to matters of general administration and inspirational service our workers report as follows:

New Mission Schools...	473
Schools visited	8,186
Conventions, Institutes, and group conferences	4,884
Sermons preached	12,163
Church and Mission School addresses....	8,486
Other addresses	7,661
Mileage	3,908,784

The outstanding feature of service during the past two years has been the expansion of our program, from the organization of the mission Sunday School to the organization of a new life for service. Sixty-two college young people have been commissioned, going from forty-four educational institutions to missionary parishes in thirty-two states. These two groups of youthful messengers of the Christian evangel went out facing the challenge "Using my life where it will count the most for the summer months." They took God into their lives in a large way, and then put those lives into God's world.



CHURCH AND MISSION SCHOOL STATISTICS

THE Year-Book statistics for 1918 reported a net decrease in Sunday School membership of 60,581. This was without doubt the result of organization without definite pastoral oversight. Emphasis was therefore placed strongly on a program of expansion that would also include in every instance, the linking up of a new Sunday School with a church organization. In 1919 there was a net increase in our Church and Mission Schools of 18,760; in 1920 the increase was 15,013; and in 1921 it reached 37,563. The decrease therefore of 60,581 reported in 1918 was wiped out in 1921, with 10,757 to the good, and 1922 yet to hear from.

For 1918 the Independent Mission

School enrollment was 13,628, with 351 schools. For 1919 we recorded 657 such schools, with a total enrollment of 24,471. For 1920 the enrollment was 26,734 and in 1921 it reached 29,151. Nearly all these schools are under the general supervision of the Field Workers of the Society, and present a great opportunity for Christian activity and Congregational development.

It is impossible to give figures for either Church or Mission Schools for 1922, as the Year-Book statistics are not yet gathered for that year. The outlook generally, however, is encouraging, and we have reason to expect another advance movement to be reported.

The ANNUITY FUND for CONGREGATIONAL MINISTERS and THE BOARD of MINISTERIAL RELIEF

A New Day for the Board of Relief

NOTABLE progress has been made in the past two years in arousing the conscience of the Congregational churches to the fact that their provision for retired and disabled ministers and their widows was most inadequate and that we were far behind other denominations in this respect.

The Secretary desires to express his gratitude to his brother-Secretaries, each of them facing undeniable needs in the field of his own special work, for the exceeding courtesy and appreciative interest in the problem of the Board of Relief. The spirit of real brotherhood and the most intimate sharing of the needs of the missionary enterprises among the Secretaries is one of the finest factors in our fellowship.

The Survey Committee at the Mid-winter Conference gave themselves with open-mindedness to a painstaking and detailed review of the situation in all our Boards. Each Secretary was given ample time, with searching questions, eagerly welcomed, to bring out the innermost problems. It is gratifying beyond measure to announce that, with the great pressure from every quarter, the Survey Committee determined to increase the apportionment to the Board of Relief from three per cent, as on the schedule for 1923, to 4.3 per

cent on the schedule for 1924. While this is still somewhat short of the minimum desired for the new policy of a more generous treatment of our veterans, the advance is gratefully appreciated and it is hoped that it will enable the Board, within two years, and possibly at a nearer point, to lift the maximum grant for men who have had thirty years of service from \$400 to \$500 and to readjust the whole list accordingly.



OLD SOUTH CHURCH
BOSTON

The Old South Leads the Way

A significant incident is an offering made by the Old South Church of Boston of \$2,062.50 which is far and away the greatest offering ever made on a single occasion to the Board.

In the campaign for the Pilgrim Memorial Fund the whole fellowship were inspired by the word that the Old South Church had made subscriptions aggregating over \$172,000. This glorious response to the appeal lifted the standard and brought home a new conception of the significance of this foundation fund for safeguarding the welfare of the ministry. May this fresh evidence of the loyalty and exceeding generosity of this great church have a similar effect upon all our fellowship. It is interesting to note the process by which the result was obtained. A large-hearted layman of

this church to whom the forward movement for the ministry owes an unpayable debt, took very much to heart the situation as it was revealed to him in a personal interview with the Secretary and in the booklet "A Debt of Honor." With the kind cooperation of Dr. George A. Gordon and the active assistance of the Rev. Boynton Merrill, Associate Minister, the matter was brought to the attention of the Board of Deacons and it was determined to make an offering January 21. A thoroughly representative committee was appointed and much personal work was done in advance, and the church is quite as full of joy over the result as the official force of the Board. It has long been the conviction that the weakest point in the inadequate revenues was that our larger and stronger churches did not realize the importance of the cause and that if the facts were known to them the response would be quick and

generous. It is hoped that all pastors whose churches command any considerable resources may take the example of the Old South Church to heart.

The situation in the Board continues most serious. There is constant pressure for new grants. Twelve were made at the last meeting, an abnormal number. The present deficit in current receipts is \$18,000. Under such circumstances it is impossible to lift the grants to any level consistent with the need of the veterans and the standard of other fellowships. With the increase in the apportionment to three per cent for 1923 some enlargement of resources may be expected, but any friends who can accelerate the process by personal gifts will be held in grateful remembrance. All such gifts may be credited to the apportionment of the church of which the giver is a member.

* * *

Annual Meeting of the Annuity Fund

THE Annual Meeting of the Annuity Fund for Congregational Ministers was held at the office of the Fund, Corporation Trust Company, Jersey City, New Jersey, February 6. The Board of Trustees was unanimously re-elected. The members are: Mr. Henry G. Cordley, Mr. Lucius R. Eastman, Frank J. Goodwin, D.D., Mr. Frederick B.

Lovejoy, Henry A. Stimson, D.D., Jay T. Stocking, D.D., Mr. Charles C. West, Mr. George N. Whittlesey, Clarence H. Wilson, D.D. Report of the General Secretary will be forwarded to all members of the Fund. For other readers interested in the progress of the Fund some extracts follow in addition to certain figures given in advance a month ago.

THE PILGRIM MEMORIAL FUND

Subscriptions on the books, December 31, 1922, still to be collected, number 63,710, aggregating \$2,196,805.85. Payments on a large share of these pledges are being regularly made. The month of January brought a total of \$118,297.51, or \$4,247.04 more than the same month of 1922.

Legacies added \$4,775 in the last year. It is believed that the Fund will be peculiarly favored in bequests in years to come. The careful provision for its oversight and the funda-

mental character of its service give it exceptional strategic value.

Rev. F. W. Hodgdon, formerly the New England Secretary, is now constituted General Field Representative, and starts March 1 for the West and the Pacific Coast in the interests of the Fund.

If the minimum objective of \$5,000,000 is to be reached by January 1, 1925, at the close of the five year period covered ordinarily by the subscriptions, collections for 1923 should reach \$700,000. This is \$100,000

more than was received in 1922. It is not, however, too much to seek and expect in view of the improvement in

business conditions and the requirements of the Fund. It can be done. It ought to be done.

THE SUPPLEMENTARY FUND

The contributions from the churches brought on the 1922 apportionment \$16,032.48. After payments to annuitants for the year a small balance was left toward the large drafts which must be made in the years that follow. At the recent Midwinter Conference assurance was

given by representatives of State Conferences that the apportionment (1 per cent) would be placed on the schedule in full in every state with two exceptions—North Dakota, where it had been unfortunately omitted, and Connecticut, where it was placed at three-fourths of one per cent.

ANNUITANTS UNDER THE ORIGINAL PLAN

The number of annuitants, all under the Original Plan, has increased from 44 to 68. According to the Actuary's projection the number in 1923, is likely to rise to 111. Of the present annuitants, 31 receive an old age annuity, 30 a widow's annuity, 1 an orphan's annuity, and 6 a disability annuity. Of the old age annui-

tants, 29 receive, on the basis of thirty years of service, the full annuity of \$500. Each year hereafter the list will grow rapidly. Although the Fund was only organized in 1914 it is already sustaining an important ministry and within a few years will have in its protection a large number of ministers and widows.

THE EXPANDED PLAN

The growth in membership (133) is gratifying though not as rapid as the exceptional opportunity justifies. It is retarded by the fact that many have already pledged themselves to carry government or other life insurance and by the sluggishness of the churches in sharing in the pastor's annual dues, an essential part of the plan from the first. Aid is particularly needed in bearing the dues for the first year of membership when there is no credit to the member from the income of the Pilgrim Memorial

Fund. The Baptist Annuity Fund, which has a plan similar to our own, has had a gift of \$5,000 to aid men in compassing the first year's payment. Such a gift to the Annuity Fund for Congregational Ministers would bring upwards of one hundred ministers into the protection of the Fund who otherwise feel unable to enter. It is a great opportunity for a strategic gift.

The annual credit from the Pilgrim Memorial Fund for 1923 is established as \$72.38.

POSSIBLE CHANGES IN ADMINISTRATION

As at present conducted the administration of the Annuity Fund is lodged in a board of nine trustees, the majority of whom must be residents of the State of New Jersey, since the Annuity Fund was incorporated in that commonwealth. It seems advisable that responsibility should be further distributed. In accordance with the authorization of

the National Council, a plan is suggested similar to that now operating in the Church Extension Boards, with possible developments as follows:

(1) The adoption of a general title, "The Ministerial Boards," covering the three organizations, The Annuity Fund for Congregational Ministers, The Pilgrim Memorial Fund Commission and The Congrega-

tional Board of Ministerial Relief. This would not involve creating another corporation, the present corporations, the Annuity Fund and the Congregational Board of Ministerial Relief, being continued.

(2) The creation of an Executive Committee of possibly twenty members who would act directly in all matters concerning either of the Boards, that action being technically confirmed by votes of the Trustees of the Annuity Fund and Directors of the Board of Relief who would be in session simultaneously with the general Executive Committee and of which they would all be constituted members.

(3) The plan would have the advantage of simplicity, giving one

name for general use instead of three, and absorbing the Pilgrim Memorial Fund Commission altogether. Further, it would give opportunity for nationalizing the management of the Annuity Fund without change of charter, or interference with the technical rights of the Trustees. The increase in the number of those in direction from nine to twenty, with freedom from the narrow range of eligibility for Trustees under the present New Jersey charter, would permit representation in the proposed Executive Committee of sections of the country distant from the central office and the inclusion of a larger number of those peculiarly qualified by business or vocational experience to deal with the enlarging trust.

* * *

Change of Location

THE Ministerial Boards regret to announce that they have not been able to renew the lease which expires May 1 at their present quarters, 375 Lexington Avenue, New York. No adequate space was obtainable in the United Charities Building which houses the other Congregational Boards.

The new quarters are on the sixteenth floor of the Pershing Square Building, now in process of completion, opposite the Grand Central Station on 42nd Street, the choice being influenced by the necessity of securing a place in the immediate vicinity of the Bankers Trust Company, Fifth Avenue and 42nd Street, the depositary of the Pilgrim Memorial Fund, and the Fifth Avenue Bank, of which Mr. B. H. Fancher, Treasurer of the Fund, is Vice-President, the depositary for the Board of Relief and the Annuity Fund. In the detailed examination of many sites, it was unexpectedly discovered that space in the Pershing Square Building was available. Concession was made from the standard rate for commercial organizations. A lease has been obtained which means a very

large saving to the Boards in gross rental and a considerable saving in annual net outlay over the contract for the past three years. There is no more accessible spot in the city, being reached by surface lines, elevated, subways, and the system of railways radiating from the Grand Central Terminal.

It is not without many regrets that the Boards leave their present quarters. In the year 1920 they were compelled to leave the United Charities Building as room was not available to house the large force which became necessary through the success of the Pilgrim Memorial Fund. Through the good offices of Mr. B. H. Fancher, Treasurer of the Boards, who is also Treasurer of the International Committee of the Young Men's Christian Association, it was made possible to secure the second floor at 375 Lexington Avenue, an unpretentious building which had been leased by the Young Men's Christian Association for war service. It is hoped that transfer will be made from present quarters to the new offices about April 20.

THE CONGREGATIONAL WOMAN'S HOME MISSIONARY FEDERATION

Easter Thank Offering

THE Federation desires to make the Easter Thank Offering a time of rejoicing because of the Christian hope and of generous gifts consecrated to the service of God in our own country. Many of the State Unions have appointed a Thank Offering director, who is in correspondence with Mrs. A. E. Fancher, the Federation Director, and who promotes the Thank Offering in the State Union. At the Executive Committee meeting in Chicago, a committee was appointed on Thank Offering, which reported in part as follows: First, the Committee recommends that the Thank Offering be outside the apportionment—in every sense a love gift. Second, a separate Thank Offering for Home Missions. Third, in promoting special objects for Thank Offerings, it is suggested that we consider our responsibility to the National Societies in meeting their apportionment. Schauffler Congregational Training School for Women and other objects of Congregational interests may also be included. These recommendations were adopted.

The following program was prepared and used by the Illinois Woman's Home Missionary Union:

Christ's Resurrection Our Hope and Joy

Salutation: All Hail!!

Response: The Lord is risen!

The Lord is risen, indeed.

Prayer: Touch us, Heavenly Father, with an Easter joy; make all things new in us: a new courage; a new strength; a new purpose; a new willingness to hear Thy voice and do Thy bidding; a new love for humanity that shall crowd all selfishness out of our hearts. O, give us

the abundant life that shall enable us to fight the good fight and win the victory in our dear Christ's name. Amen.

Hymn: "The Day of Resurrection."
(First Verse.)

The Day of Resurrection,
Earth, tell it out abroad:
The Passover of Gladness,
The Passover of God.
From death to life eternal,
From earth unto the sky,
Our Christ hath brought us over
With hymns of victory.

The Voices of the Old Testament

Leader—If a man die, shall he live again? Job 14:14.

Response—I know that my Redeemer liveth, whom I shall see for myself and not another. Job 19:25.

Leader—Therefore my heart is glad and my glory rejoiceth. My flesh also shall rest in hope. Ps. 16:9.

Response—As for me, I will behold Thy face in righteousness: I shall be satisfied when I awake in Thy likeness. Ps. 17:25.

Leader—God will redeem my soul from the power of the grave; for He shall receive me. Ps. 49:15.

Response—He will swallow up death in victory; and the Lord God will wipe away tears from off all faces. Isa. 25:8.

All—I will ransom them from the power of the grave; I will redeem them from death. O death, I will be thy plagues; O grave, I will be thy destruction. Hos. 13:14.

Hymn: "The Day of Resurrection."
(Second verse.)

Our hearts be pure from evil,
That we may see aright
The Lord in rays eternal
Of resurrection light;
And, listening to His accents,
May hear, so calm and plain,
His own "All hail" and, hearing,
May raise the victor strain.

His Own Words

Leader—God is not the God of the dead, but of the living: for all live unto Him. Luke 20:38.

Response—This is the will of Him that sent Me that every one which seeth the Son and believeth on Him, hath everlasting life, and I will raise him up at the last day. John 6:40.

Leader—Jesus saith unto her, thy brother shall rise again. John 11:23.

Response—Martha saith unto Him, I know he shall rise again in the resurrection at the last day. John 11:24.

Leader—Jesus saith unto her, I am the resurrection and the life; he that believeth in Me, though he were dead, yet shall he live. John 11:25.

Response—Yet a little while and the world seeth Me no more: but ye see Me, because I live, ye shall live also. John 14:19.

All—In my Father's house are many mansions. If it were not so, I would have told you. I go to prepare a place for you, that where I am, there ye may be also. John 15:2, 3.

Hymn: "The Day of Resurrection."

(Third verse.)

Now let the heavens be joyful,

And earth her song begin.

The round world keep high triumph,

And all that is therein;

Let all things seen and unseen

Their notes of gladness blend,

For Christ the Lord is risen,

Our Joy that hath no end.

The Hope and Joy of Believers as Expressed in the Epistles

Leader—Now the God of Hope fill you with all joy and peace in believing that you may abound in hope through the power of the Holy Ghost. Rom. 15:13.

Response—And these things write we unto you that your joy may be full. 1 John 1:4.

Leader—Therefore being justified by

faith we have peace with God through our Lord Jesus Christ. Rom. 5:1.

Response—By whom also we have access by faith into His grace, wherein we stand, and rejoice in hope of the glory of God. Rom. 5:2.

Leader—For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands eternal in the heavens. 2 Cor. 5:1.

Response—For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. 1 Thess. 4:14.

All—Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God, through faith unto salvation. 1 Peter 1:3, 4, 5. Thank Offering.

Prayer of Consecration.

Hymn: (To the tune of "Greenland's Icy Mountains.")

Our country's voice is pleading,

Ye men of God, arise!

His providence is leading,

The land before you lies;

Day gleams are o'er it brightening,

And promise clothes the soil;

Wide fields, for harvest whitening,

Invite the reapers' toil.

The love of Christ unfolding

Speed on from east to west,

Till all, his cross beholding,

In Him are fully blest.

Great Author of salvation,

Haste, haste the glorious day,

When we, a ransomed nation

Thy scepter shall obey.



APPLIED CHRISTIANITY

THE subject for consideration on Applied Christianity for March is "Immigration," a topic of never-failing interest as well as grave concern. Are we helping these newcomers to make Christian contacts and to enter with us into a cooperative process of Kingdom-building? References on Americanization: "Neighboring New Americans," Mary Clark Barnes (Revell); "Americans by Choice," John P. Gavitt (Carnegie Corpor-

ation Americanization Studies); "Steel: The Diary of a Furnace Worker," Charles Rumford Walker (*Atlantic Monthly* Press); "The Immigrant in Court," Kate H. Claghorn (Harpers). Magazine Articles: "Our Immigrants and Ourselves," Kate H. Claghorn (*Atlantic Monthly*); "The Call of the City," "Pilgrims from Other Lands and Races" (*The American Missionary*, October, 1922).

REMEMBER

THAT the Woman's Home Missionary Federation is conducting a "Summer Conference Poster Contest."

That it wants every state to take part in it.

That it wants every church to interest its young people in it.

That the winning poster will be exhibited at the National Council meeting next fall.

That many states are offering special state rewards for the best state poster.

In some states this reward is a trip to a summer conference next summer.

That we want YOU to compete in this contest.

The Federation or your State Union Young People's secretary will furnish you with the necessary details. Enroll now!

OHIO'S WEE FOLKS

WHEN the time rolled around for the Ohio Woman's Home Missionary Union to celebrate their fortieth anniversary, I was asked whether the Junior Department wouldn't do something extra to commemorate the event. A number of plans that might be used came to me, but to organize a Wee Folks' Band with some definite work for them to do seemed most feasible. My attention had been called to it a few months before by one of the Schaufler girls who, after her marriage, found herself in a town where there was no Congregational church. She and her husband went to the church nearest them, which happened to be a Methodist church.

One day when we met at some convention or other, she told me of her church work. Among other things, she said: "My two children"—aged respectively eighteen months and three years—"both belong to two missionary societies." "Tell me all about it," I asked. She was interested and, of course, aroused by interest. The more I thought about the

matter, the more I was convinced that if the Methodists could make a success of that work, the Congregationalists could also.

Ideas came thick and fast, but the way to interest the mothers was a problem, as well as how to execute the plans that were running riot in my head. In my dilemma I wrote to Miss Anna Johnson of Springfield, Mass., the member of the Federation Young People's Committee who has special charge of the work among the children. I asked her to help me work out some of my ideas, and the first letter that I received from Miss Johnson proved to me that she was going to be my tower of strength. She not only helped me to work out my own ideas, but gave me many new suggestions that have helped to organize the Ohio Wee Folks, until they are saying,

"Help the other baby, that is what we'll do,
For the other baby needs our love and money too."

—Mrs. Charles Hutchison.

Consulting Expert—Have you written to Miss Johnson about your problems in connection with children's missionary work, as Mrs. Hutchison did? If you have not, do so and you will find her a veritable "tower of strength." She is "at your service," and only too glad to have you come to her for help. Address Miss Anna L. Johnson, 104 Marengo Park, Springfield, Mass.

ACKNOWLEDGMENT OF RECEIPTS

The American Missionary Association

Irving C. Gaylord, Treasurer

287 Fourth Avenue, New York, N. Y.

The Daniel Hand Educational Fund for Colored People

Income for January from Investments.....	\$2,311.64
Previously acknowledged	20,943.78

Current Receipts

\$23,255.42

January 1st to 10th, 1923

EASTERN DISTRICT

MAINE—\$1,849.17.

Bangor: All Souls Ch., 100; S. S., 25. **Bath:** Central Ch., 94; Winter Street Ch., 100. **Brunswick:** First Parish Ch., 120. **Cumberland Center:** Ch., 45. **Falmouth:** Second Ch., 18.75. **Gorham:** First Parish Ch., 112.31. **Hallowell:** Old South Ch., 29.94. **Otisfield:** Ch., 6. **Portland:** Williston Ch., 102.91. **Saco:** First Parish Ch., 32.65. **Turner:** Ch., by Mrs. E. T., 100.

Through the Congregational Conference & Missionary Society of Maine, Geo. F. Cary, Treas., 226.30.

Through the Woman's Home Missionary Union of Maine, Miss Nellie D. Hill, Treasurer, 736.31.

NEW HAMPSHIRE—\$320.63.

Cornish: Ch., 4. **Dunbarton:** Ch., 5.94. **Hampton:** S. S., for Albuquerque, New Mexico, 10. **Manchester:** First S. S., 10. **Nashua:** First Ch. of Nashua, 175. **Pelham:** Ch., 15. **Peterboro:** Union Ch., 87.69. **Swansey:** First Ch., 13.

VERMONT—\$115.26.

Brattleboro: Center Ch., 92.84. **East St. Johnsbury:** Ch., 18.62. **Underhill:** S. S., 3.80.

MASSACHUSETTS—\$8,275.33.

Action: C. E. Soc., 8.50. **Amherst:** First Ch., 275.50. **Ashburnham:** First Ch., 12.46. **Attleboro Falls:** Central Ch., 15.65. **Auburn:** Ch., 49.80. **Belmont:** Payson Park Ch., 45.71. **Boston:** Central Ch., 240; Park Street Ch., 387.20; Romsey Ch., 18; Union Ch., 162.62; Miss C. E. N., 5. **South Boston:** Phillips Ch., 50. **Jamaica Plain:** Boylston Ch., 16.50; Miss C. A. B., 9. **Roslindale:** Ch., 50, to constitute Mr. Elmer A. Rietzel, Honorary Life Member. **Roxbury:** Eliot Ch., 127.88. **Brighton:** Ch., 53.89. **Brockton:** South Ch., 200; South S. S., 30. **Brookline:** Harvard Ch., 340; Leyden Ch., 69.34; Mr. & Mrs. O. P. E., 5. **Cambridge:** First Ch., Evening Branch of the W. M. Soc., for Pleasant Hill, Tenn., 20; Pilgrim Ch., 37.12. **Canton:** Evangelical Ch., 124.26. **Cliffondale:** Ch., 61.91. **Clinton:** German Ch., 2.13. **Colerain:** Ch., 36.57. **Dalton:** C. L. C., 100. **Dedham:** Ch., 1. **East Lynn:** Central Ch., 12.95. **East Northfield:** Trinitarian Ch., 96.87. **Everett:** Mystic Side S. S., for Marion, Ala., 5. **Feeding Hills:** Ch., 5. **Framingham:** Plymouth Ch., 30. **Gilbertville:** Trinitarian Ch., 28.20. **Grafton:** Evan. Ch., 33. **Greenfield:** Second Ch., 79. **Haverhill:** Centre Ch., 21.24; H. F. W., 750. **Holden:** Ch., 25.07. **Holyoke:** Second Ch., 618.69. **Hopkinton:** First Ch., 22.68. **Lancaster:** Ch., 50.38. **Lawrence:** South Ch., 40.38. **Lee:** First Ch., 280. **Lexington:** Hancock Ch., 280.72. **Lowell:** First Ch., 420. **Lynn:** North Ch., 65. **Malden:** First Ch., 402.38. **Marblehead:** First Ch., 20. **Marlborough:** First Ch., 90. **Medford:** Mystic Ch., 67.05. **Melrose:** First Ch., 73.18. **Melrose Highlands:** Ch., 53.30. **Middleboro:** Central Ch., 42.51. **Millbury:** First S. S., for Santee, Neb., 37. **Milton:** First Evan. Ch., 24.15. **Newburyport:** Belleville Ch., 8.55. **Newton:** Central Ch., 279; First Ch., 131.06; North Ch., 21.67. **Newton Highlands:** Ch., 102. **Newtonville:** Central S. S., 62.80. **Northamp-**

ton: First Ch., 147.12; Florence Ch., 39.37. **Northboro:** Evangelical Ch., 3.28. **North Hadley:** Second Ch., 20. **North Leominster:** Ch., 15.65. **North Weymouth:** Pilgrim Ch., 31.73. **Norwood:** First Ch., 57. **Orleans:** Ch., 4.93. **Peabody:** South Ch., 33.98. **Petersham:** Ch., by Mrs. W. S. McN., 50. **Pittsfield:** French Ch., 3.99. **Prescott:** Ch., 9. **Quincy:** Bethany Ch., 75.89. **Revere:** Beachmont Ch., 24. **Shelfield:** Ch., 28.30. **Shirley:** Ch., 20. **Shrewsbury:** Ch., 23.68. **Somerville:** Broadway Winter Hill Ch., 69.65; Prospect Hill Ch., 70.78; Highland Ch., 55.66. **South Hadley:** First Ch., 90. **Springfield:** First Ch., 125.50; Emmanuel Ch., 34; Hope Ch., 71.93. **Stoughton:** First Ch., S. S., 30. **Sutton:** First Ch., 20. **Thorndike:** First Ch., 29. **Webster:** First Ch., 44.94. **West Hawley:** Second Ch., 1.21. **West Medford:** Bible School, 10. **Wilmington:** Ch., 19. **Wollaston:** Ch., 119. **Worcester:** Hadwen Park Ch., 19.50; Old South Ch., 529.66; Piedmont Ch., 170; Pilgrim Ch., 88. **Yarmouth:** Ch., 5.

RHODE ISLAND—\$639.93.

Bristol: First Ch., 61.33. **East Providence:** Newman Ch., 171.43; United Ch., 31.27; S. S., 4.99. **Pawtucket:** Pawtucket Ch., 250. **Providence:** Union Ch., 51.61. **Slatersville:** Ch., 60.20. **Tiverton:** Bliss Four Corners Ch., 9.10.

CENTRAL DISTRICT

CONNECTICUT—\$4,601.36.

Bridgeport: United Ch., 380; West End Ch., 6.88. **Bristol:** First Ch., 214.31. **Cornwall:** First Ch. of Christ, 142. **Derby:** Second Ch., 60. **Ellington:** Ch., 15.02. **Fairfield:** First Ch., 90.44. **Farmington:** Ch., 271.62. **Granby:** First Ch., 18.06. **Greenfield Hill:** Ch., 31.80. **Greenwich:** North Greenwich Ch., 20. **Guilford:** First Ch., 20; First S. S., 11.50. **Hartford:** First Ch. of Christ, 278.55; Second Ch. of Christ, 159; Fourth Ch., Primary S. S., for Kindergarten at Talladega, 10; Talcott Street Ch., 25; Windsor Ave. Ch., 121.80. **East Hartford:** South Ch., 38.85. **Kensington:** C. E. Soc. for Ryder Memorial Hospital, 5. **Madison:** First Ch., 45. **Meriden:** First Ch., 47; Center Ch., 40. **Middletown:** South Ch., 106; Third Ch., 20. **Naugatuck:** Ch., 400. **New Haven:** Ch. of the Redeemer, S. S., 30; Dwight Place Ch., 201.78; Dwight Place S. S., 16.67; Grand Avenue Ch., 108; United Ch. S. S., for Ryder Memorial Hospital, 14.99. **New London:** First Ch. of Christ, 44.16; Second Ch., 134.27. **New Milford:** First Ch., 28.50. **Orange:** Ch., 49.94. **Portland:** First Ch., 16.80. **Putnam:** Second Ch., 44.65. **Ridgefield:** First Ch., 25. **Somers:** Ch., 17.10. **South Britain:** Ch., 28.50. **Southport:** Ch., 34. **Stamford:** First Ch., 58.93; Mrs. C. J. R., for upkeep of Charles J. Ryder Bed, Ryder Memorial Hospital, 15. **Torrington:** Center Ch., 54. **Waterbury:** First Ch., 500. **Westbrook:** First Ch., 4.99; Bible School, 1.11. **Westport:** Saugatuck Ch., 12.54. **Winchester:** Ch., 26.48. **Windsor:** First Ch., 33.09. **Winsted:** Second Ch., 35.20. **Woodbury:** First Ch., 27. **Woodstock:** First Ch., 27.53.

Through the Missionary Society of Connecticut, by Rev. Wm. F. English, Treas., 433.30.

NEW YORK—\$2,969.15.

(Donations 1,969.15, Legacy 1,000.00)

Brooklyn: Clinton Avenue Ch., 360; Park

Slope Ch., 82.12; South Ch., 156. Chenango Forks Ch., 11. Corning, First Ch., 10. East Rockaway, Ch., 16. Flushing: First Ch., 207.99. Kingston: Ponckhockie Union Ch., 5. New York, Broadway Tabernacle Ch., additional, 903.81. Phoenix: First Ch., 25. Richmond Hill: Union Ch., 72.48. Sherrill: Plymouth Ch., Woman's Auxiliary, for Marion, Alabama, 6.28. Summerhill, Ch., 3. Wellsville, Ch., 50. Westchester: Chatterton Hill S. S., 10.47. Woodhaven: First Ch., 40. Woodside: C. L. B., 10.

Legacy

Brooklyn: Anna D. Palmer, 3,000 (Reserve Legacy, 2,000), 1,000.

NEW JERSEY—\$966.43.

Chatham: Stanley Ch., 61.22. Elizabeth: First Ch., 15. Glen Ridge: Ch., 500. Montclair: Watchung Ch., 110. Orange: Highland Avenue Ch., 175. Paterson: First Ch., 37. River Edge: First Ch., 16.50. Vineland: Ch. of the Pilgrims, 51.71.

PENNSYLVANIA—\$282.66.

Braddock: Slovak Ch., 10. Kane: W. H. D., 100. Philadelphia: Central Ch., 75; Park Ch., 45. Wilkes-Barre: Ch., 52.66.

OHIO—\$1,800.32.

Cleveland: Euclid Avenue Ch., 714.88; Pilgrim Ch., 250. Oxford: Miss M. F. L., 100. Ravenna: S. S., 20.

Through the Woman's Home Missionary Union of Ohio, \$715.44 (50. of which special for Ryder Memorial Hospital).

MICHIGAN—\$2,161.46.

Detroit: First Ch., 999.40.

Through the Michigan Congregational Conference. By C. C. Vaughan, Treasurer, 1,162.06.

WESTERN DISTRICT**ILLINOIS—\$94.68.**

Oak Park: Pilgrim Ch., 94.68.

IOWA—\$22.40.

Primghar: First Ch., 22.40.

MISSOURI—\$13.00.

St. Louis: Hyde Park Ch., 13.

KANSAS—\$299.86.

Emporia: First Ch., 100. Topeka: First Ch., 61.87.

Through the Kansas Congregational Conference, by Aaron Breck, Treas., 137.99.

MONTANA—\$68.96.

Through the Congregational Conference of Montana, 68.96.

OKLAHOMA—\$81.66.

Through the Congregational Conference of Oklahoma, 81.66.

PACIFIC DISTRICT**ALASKA—\$1.00.**

Through the Washington Congregational Conference, 1.

CALIFORNIA (Northern)—\$513.59.

Through the Congregational Conference of Northern California (100.51 of which from the W. H. M. U.), \$513.59.

CALIFORNIA (Southern)—\$786.07.

Los Angeles: First Ch., 50. Riverside: Ch., 15.

Through the Congregational Conference of Southern California, 461.31.

Through the Woman's Home Missionary Union of Southern California, 259.76.

OREGON—\$82.90.

Through the Congregational Conference of Oregon, \$82.90.

WASHINGTON—\$38.50.

Through the Congregational Conference of Washington, 38.50.

ARIZONA—\$57.26.

Phoenix: Neighborhood Ch., 5.92. Prescott: Ch., 40.50. Tempe: Ch., 4.80. Tucson: W. M. Soc., 6.04.

THE SOUTH**NORTH CAROLINA—\$9.86.**

Wilmington: Ch., 4.86; W. M. Union, 5.

SOUTH CAROLINA—\$5.92.

Columbia: W. M. Soc., 5.92.

TENNESSEE—\$20.00.

Knoxville: Ch., 20.

GEORGIA—\$42.00.

Athens: W. M. U., 1. Atlanta: First Ch., W. M. U., 3. Marietta, Ch., W. M. U., 1.50; Midway, W. M. U., 1.50. Savannah: First Ch., 27; First Ch., W. M. Soc., 5.

Through the Woman's Home Missionary Union of Georgia, 3.

ALABAMA—\$23.88.

Birmingham: First Ch., W. M. U., 15.12. Sheffield: Ch., 8.76.

MISSISSIPPI—\$1.55.

Caledonia: Piney Grove, Ch., 1.55.

TEXAS—\$15.00.

Dallas: Plymouth Ch., 15.

FLORIDA—\$69.17.

Daytona: First Ch., 42.17. Pomona: Plymouth Ch. W. M. Soc., 4. South Jacksonville: Philips Ch., 5. Winter Park: Ch., 18.

Summary of Receipts Jan. 1st to January 10th, 1923.

Donations	\$25,228.96
Legacy	1,000.00

Total	\$26,228.96
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NOTE: In compliance with the unanimous request of the Board of Editors—the Executive Committee of the American Missionary Association, at its meeting held on January 10, 1923, decided to discontinue the detailed "Acknowledgment of Receipts" in **THE AMERICAN MISSIONARY**.

The Treasurer's page will be continued and a summary of the receipts will be found there each month.